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"THE CHILD IN THE MIDST."

CHAPTER 3.

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

The Child at Play and at Work.

PLAY IS one of the fundamental instincts of the child. "It is also the most enjoyable right of childhood." The old attitude toward play was different from the present attitude. Not many years ago our grandfathers believed that the play instinct was to be tolerated, curbed or crushed. This was because they recognized no utilitarian function in play. We have a different view today. We have come to recognize the value of play in the development of child life.

A certain amount of play is necessary to the physical development of the child. Strength and endurance are tested on every side. We note the frequent changes in games among little folks. Tiring quickly of one game they begin another and unconsciously bring into action other muscles which gives symmetrical development to the body.

Mental training in play is also of value, as Tyler says: "The child must size up the situation and grasp the opportunity once for all." He must act on his own initiative. There is no one to tell him just what to do. He must decide many points for himself at the given moment.

The moral value of play is also important. Character is being formed on the playground. "The conception of fair and unfair play is almost the first moral distinction which the child makes." There is nothing that will shut a boy out of a crowd sooner than to be guilty of unfair play. In cooperative games children develop patience, self-control, loyalty and obedience to the captain.

PLAYGROUNDS IN THE UNITED STATES.

The modern recognition of the value of play has led many leading thinkers in our land to make a deep study of this phase of child problems and "today the subject of playgrounds is one of the living issues of the day." In small cities and towns, in villages and in the country the need for public playgrounds is not very apparent. But in our large cities thousands of little children are deprived of grass and trees and water and blue sky. For these especially, large-hearted

men and women have made possible the public playground.

Charitable and philanthropic societies and social settlements have generally projected these plans, but gradually they have become city affairs. It is impossible to tell how many playgrounds there are in the United States, but there was organized in Chicago in 1907 the National Playground Association. The next year a second convention was held when twenty-nine states were represented, indicating the widespread interest in the subject.

We think loving thoughts of Jacob A. Riis and others like him, who made possible the tearing down of disease-devouring tenements and substituting for them parks where city children might enjoy a bit of fresh air and green grass.

Last summer a novel kind of playground was offered to children in a crowded part of New York City. From one of the papers of that date we give the description: "It was announced the other day that Police Commissioner, Woods, had closed a number of busy blocks in Manhattan and Brooklyn to all vehicular traffic between the hours of two and six p. m., daily. If a lot of practical people were asked to guess the reason why, they would have had a hard time of it. Business would have no answer to the riddle. And people have thought of New York as dominated by business.

"Listen to the answer: That the children might have a place to play.

"There could scarcely be more refreshing, more wholesome news. What does it mean? It means that people are beginning to realize that life is greater than gain; that childhood must be nurtured not oppressed and exploited; that play is holy; that joy is worth safeguarding.

"Could there be a more beautiful picture? New York streets with their haste and crowds and tumults; horses and machines and cars driven madly in pursuit of trade and gain. Suddenly the noise on many streets is hushed; traffic is compelled to go another way; and out upon these safe and silent streets troop the little children of the city's poor; instead of hoof and wheel, the patter of little feet and the shout of childish voices; in these streets no more heart-

JUST ONE CHILDHOOD, THE WORLD AROUND

breaking tragedies of little lives crushed out while thoughts were busy with play; no more danger, no more anxiety, no more troubled fears; out from the stifling rooms, off from the crowded sidewalks they run into the streets that have suddenly become theirs; a great city smiles; one can fancy that God is smiling, too—while the children play."

GAMES OF OTHER NATIONS.

It is hardly necessary to dwell upon the methods used in play nor the games that attract our children. Let us rather turn to the other side of the world and look at the play life of the black and brown and yellow children in far away lands.

There is a diversity of opinion regarding the happiness of children in the Orient. The play instinct is strong in all children and often little ones appear to find great pleasure in most miserable surroundings. Two Eastern men, one a Chinese and one a Syrian resent the idea that the children of their lands are unhappy.

Dr. Headland of China, who in all things Chinese sees the bright side says: "It is a mistake to suppose that the life of Chinese children is a doleful one. Many of the little street children who spend a large part of their time in efforts to support the family, when allowed to go to the fair or have a public holiday, enjoy themselves more than the children of wealth in a month of idleness."

Dr. Headland made a collection of seventy-five games played by the children of Pekin. Many of these are similar to the games played by our own children, though most of them are peculiar to China.

Moosa Khaleel tells of games he played when a boy in Syria. They were wolf, see-saw, marbles, leap-frog, blind-man's buff, and hide-and-seek. We can see how American boys would feel quite at home among these dark-skinned cousins.

In Persia the boys play many games similar to those of English children. Girls as usual depend upon dolls for amusement. Even the women treasure these and a missionary tells of one rich woman who had eight nice dolls all for herself.

Mrs. Malcolm says: "When all is said the games and toys are very few as compared to those you are accustomed to. Perhaps they are not so much needed there, the grown-ups are so childish that it is no great trial to a child to practice grown-up ways instead of playing games of its own. There is much in ordinary grown-up life that is really a very good substitute for a game—the elaborate greeting to be gone through with each person in turn, according to their importance, in the tea served in tiny cups no bigger than a child's tea-set, the sweet eating, the pressing of rose buds into the visitor's hand or the more elaborate arrangement of stiff sticks closely covered with roses, the presenting of tiny unripe first fruits, of melon seeds or nuts ornamented with fluffy bits of silk, of orange inlaid with velvet; all these would seem a very attractive game to a child."

Many of their entertainments consist of bonfire illuminations and fireworks galore which delight children all around the world.

The children of Egypt seem to have a great lack in their play life. The girls sometimes nurse crude homemade dolls but it is not considered modest for a girl who has attained any size to indulge in this pastime. For boys there seems to be no place to play. The people live in cities and villages where streets are too narrow to afford a good playground. To

be sure they play but not in the joyous manner of American boys.

The teachers from the West have introduced American sports among the older boys in the high schools and college. It seems that the students enjoy these new sports and enter into the spirit of them very enthusiastically.

It would be hard for us to determine the relative amount of fun the children are getting out of their respective games. Granted that the children of China or Persia or India or Syria or Egypt get just as much pleasure out of their games and crude toys as do the Western children, we still find that the Western children have an immense advantage over the Eastern children. Why? Because they may play on and on. In non-Christian lands the playtime is very brief. A missionary of India spoke of the children as "Little old men and women."

HINDRANCES TO PLAY.

An expert on play has said that certain things are necessary to play, one is *freedom*, the other is a *surplus of vital energy*. We shall see how these two essentials are lacking in the lives of children of non-Christian lands at a very early period.

Child Marriage.

The custom of child marriage is responsible in large measure for this status. "The greatest evil of India" declared a prominent Hindu "is early marriage." At the last census 2,273,245 *wives were under ten years of age.* 243,502 *under five years of age and* 10,507 *baby wives under one year of age.*

When a few years ago, through the agitation of missionaries, the British Government raised the legal age of marriage from ten to twelve, there was such a storm of protest against having their rights interfered with that troops had to be kept under arms and great mass meetings and demonstrations of protest were held by the Hindus.

Sherwood Eddy tells of a little girl bride of twelve who came to their home, as the custom is, for a wedding present. Mrs. Eddy gave the child a doll and the little thing clapped her hands delightedly and carried it home with great joy. In another home where Mrs. Eddy called

"An Unsolved Problem"

A BRIDE AND GROOM AND THE GROOM'S FATHER.

"Do you realize how dear is a wedding to a Punjabi mother? The baby is not very old until plans are made or at least talked about for the wedding. One says: 'I'll give you my baby girl if you give me your boy,' so in these early engagements and, also, sometimes actual marriages, we meet enormous difficulty in securing girls for school."

—From Foreign Report of Women's Board, 1914.

a little wife was present. The women said, "Bring out your baby," and that little girl of twelve came out carrying her own child. Mr. Eddy very wisely adds: "How many say of the Hindus 'Their religion is good enough for them' but would it be good enough for you if that were your little girl?" One can see how there would be neither "freedom nor surplus vital energy" left in the lives of such girls.

These little girls are very immature when they become mothers. No doubt they love their babies in a way but they become very tired of them. A missionary in Persia went to offer sympathy to a little mother whose baby had died and who replied, "Oh it is just as well it died before the winter came. It would have been such cold work getting up in the night to look after it."

If these girls had any play spirit left in them it would be crushed out by the cruel mother-in-law or the equally cruel husband. Among Mohammedans wife beating is so common as to be considered universal. Little wives are unfit to assume the responsibilities and no doubt they often behave very badly. One day the young wife of a Persian shoemaker lost her temper because her husband said he could not afford to buy her something she wanted. She had her revenge by destroying all the ornaments about the house and tearing to pieces her best street costume. The husband having scruples against wifebeating went to the missionary to ask if a whipping would be allowable under the circumstances.

Mohammedans are given permission in the Koran to beat their wives though they will tell you that the kind Prophet forbade them to beat their wives with a chain.

Widowhood.

The heaviest burden and curse of Hinduism fall upon the high caste She is supposed to be responsible for the death of her husband, therefore she must be punished. Her beautiful bright clothes and jewels are torn from her and she is dressed in one plain white garment, shut out from the society of the family and made the household drudge.

There are nearly 26,000,000 widows in India, three times the population of Canada. 115,285 are under TEN YEARS OF AGE AND 19,000 ARE UNDER FIVE YEARS OF AGE. Even these tiny tots are forbidden to play with other children because they are under the curse of widowhood.

Child Labor.

Another reason for the brief playtime of the children of non-Christian lands is premature child labor. At a very early age the children of all Asia and Africa must help earn the living for the family.

A LITTLE KACHIN GIRL'S MORNING WORK, POUNDING OUT THE RICE FOR BREAKFAST—ALWAYS A NURSE.

When we come to speak of this subject we remember with shame the thousands of oppressed children in our own land. Little ones in this great country of ours, because of the ignorance, greed or necessity of the parents, are compelled to labor many hours a day in unsanitary surroundings. It is horrible to think of such a state of affairs in this Christian land, but as Mrs. Labaree says: "Thank God, Christian nations are aroused and changes are taking place with wonderful rapidity." Some of our greatest and wisest men and women are giving their lives to the work of creating and enforcing proper laws concerning Child Labor. Hundreds of voices are lifted up in protest against this monstrous evil but over there nobody cares.

From among the working people all around the world comes the cry of weary, abused children. Especially is the burden heavy upon little girls. The Bedouin girls must carry heavy loads of water and wood, grind the meal and carry heavy babies upon their shoulders.

The African girl begins at a very tender age to carry heavy baskets supported by a broad strap which goes around her forehead. She leans forwards staggering under her burden, while men and boys are enjoying comparative ease with the flocks and herds.

The coolie children of China toil under great loads of brick or carry heavy bundles of fuel for the family use. Tiny girls of seven must work from five in the morning until six at night in the silk and cotton mills.

Japanese girls work early and late painting crockery or making matches. Mere babies in Bengal must help pick tea in the heat of the tropical sun.

The carpet factories of Persia perhaps exhibit the greatest cruelty to children. Little ones from four years old and upward have light and life and joy utterly crushed out of their lives. Lack of food, bad air, and long hours cause deformity in the majority of them. These children who, with proper care, might become useful men and women become mere human junk. What cruel, cruel waste of precious lives and no one cares enough to raise a voice against it. Only as the messengers of the Holy Child of Bethlehem carry the truth to them will there be any hope of relief.

LITTLE MOTHERS IN JAPAN

Children who are to be apprenticed begin at a very tender age. A missionary in Persia met a little boy of eight and asked, "Do you go to school, little man?" He straightened himself up with an air of great importance and replied, "No, I am an apprentice baker." He was earning about one cent a day and felt proud and happy. Seven years is a very common age for apprenticing boys in Persia. At about the same age

boys in Egypt are apprenticed. Their business at first is to carry the tools, run errands and in general to lighten the elder's work, for be it known the Eastern man is not overfond of work.

Child Slavery.

Throughout the whole non-Christian world the cruel custom of child slavery is common. One of the peculiar customs of a tribe in the interior of Africa is told by Ruth B. Fisher. Lovelessness is the portion of the children there. Parents scorn the idea of bringing up their own children. They believe that a child will not listen to its own parents and will refuse to work. When the children reach the age of four or five years the parents exchange them for other children who become as slaves to them. Even at this tender age the children are sent to gather sticks and are then compelled to sit by and feed the fire while the food is being cooked.

In Korea among the very poor, little girls are sold by their parents for a few bags of rice. Almost invariably these girls are led into lives of shame.

In China ever since the advent of missionaries and doubtless much longer, superfluous, unwelcome girls have been sold into slavery. This has meant a life of hard labor and oppression and often immorality.

In India one of the most horrible customs ever devised by sinful men is the devoting of sweet bright little girls to the temple service. Inside the temple is a stone image—a god. The girl is brought in before this god, a wedding ceremony is performed and the little one is "tied to the stone"—"married to the god." In reality she becomes a temple prostitute.

The question naturally arises, how do they get these girls for the temple service? Famines are not infrequent in India. Some are secured at such a time. Other times parents have too many mouths to feed. There is merit in giving a girl to the temple, hence the family gives one. Again a mother will make a vow that if a son is born to her, or if a member of the family recovers from illness she will devote a daughter to the temple. Sometimes a poor widow at the mercy of the men of the house gives birth to a child. One of three things must be done. The mother must go down the well, the child must be put out of the way by infanticide, or it must be sold to the temple.

In these and other ways bright innocent girls, by a religious ceremony are turned into lives of shame.

Miss Carmichael in her book, "Things As They Are" tells the story of one of these little ones. "I was coming home from work a few evenings ago when I met two men and a child. They were caste men in flowing white scarves, dignified, educated men. A sudden fear shot through me and I looked at the men and they laughed, 'We are taking her to the temple there to marry her to the god.' The child turned once and waved her little hand to me. The men's faces haunted me that night. And now it is all over. She is tied. There in the temple sits the holy Brahmin priest; a carcass, moving, breathing, sinning—such a one sits by that child today. The day I saw him they had wreathed him with fresh cut flowers; white flowers crowned that hideous head. His life is simply unthinkable. Talk of beasts in human shape, it is slandering good animals to compare bad men to beasts. Safer far in a tiger's jungle than in that man's monastery. But he is a temple saint, wise in the wisdom of his creed, earthly, sensual, devilish. Now put a flower in his hand, a human flower this

time. Now put beside him if you can a little girl—your own little girl and leave her there—yes leave her there in his hand."

In South India alone there are 12,000 temple women who pollute not only people of India but people of Great Britian also. Many Hindus themselves realize the evil of the temple girls. One Hindu newspaper referring to this form of temple worship says: "The demoralization it causes is immense. So long as we allow it to be associated with our temples and places of worship we offend and degrade our nationality. The loss and misery it has entailed on many a home is indescribable." Another says: "It is a canker that eats into the vitals of our national existence and which if not removed, in time may lead to the degeneracy and decay of the whole race."

DEFECTIVE AND DEPENDENT CHILDREN.

All over this country are to be found institutions for dependent and defective children. Millions of dollars are spent by our government for the care of these little ones. The blind and the deaf are taught useful trades and sent out into the world with a training which makes them independent, while the more unfortunate ones are cared for at public expense.

Churches and charitable organizations gather up dependent orphans and keep them in institutions or find good homes for them. It has always been the spirit of Christ's followers to help the helpless. Wherever they have gone over the world they have carried this thought.

The utter lack of such a spirit among non-Christian peoples is apparent. If Hinduism and Confucianism and Buddhism and Mohammedanism had been left alone without any influence from the outside they would never have discovered any path of helpfulness for oppressed children.

Christian missionaries, touched by the tremendous needs of the neglected children of the non-Christian lands discovered many plans for helping them. Away back as early as 1857 the Methodist missionaries moved by the suffering of starving children during a famine in India gathered the orphans into a home. There is scarcely a missionary land today where there is not an orphanage. Almost every mission finds it a necessity.

The horrors of famines in India are still fresh in our minds. We remember how two of our lady missionaries were commissioned to go from the Punjab to the district where the famine was most distressing a few years ago. They found multitudes of people dying for want of food. There were plenty of wealthy Hindus and Mohammedans who might have relieved much distress. Did they do it? No, they passed by with utter indifference the dead and the dying. These plucky American women went in and out among the wrecks of humanity and gathered up as many as they could care for. Those children who would have died, were taken to the mission school and lovingly nursed back to health again. Who but Christian women would have risked life and health and made such sacrifice for suffering children?

Dr. Moon's system of raised characters for the blind has been carried to many lands. Hundreds of blind people have been taught the system and through it have been taught the Word which brings to them the knowledge of Christ.

Leper asylums are ministered to by Christian men and women in all missionary lands. The children of these unfortunate lepers must either go to these homes with their parents or be left to drift about in a cold and friendless

SAVED FROM THE FAMINE—NOW IN OUR MISSION

world. There have been established twenty-one missionary homes for untainted children of lepers in which are five hundred and sixty-seven inmates.

Another form of rescue work is that of homes for India's oppressed widows. The hard life of these girls drives many of them into the deepest sin. Hundreds of Christian hearts have been touched for the these 26,000,000 abused women and little girls, but none have responded more beautifully than one of their own country-women, Pundita Ramabai. In her Mukti Mission hundreds of widows are taught useful occupations, such as lace making, laundering, cooking, weaving, sewing, dairying and nursing. Above all they are taught of Him Who is the friend of the outcast. People of the West who have visited this institution have marvelled at the overcoming faith of the founder and the deep spiritual tone that pervades the home.

Another Christlike labor is the rescue of the defenceless temple girls. Amy Carmichael has given her life to rescuing these little girls. It is no easy task that she has. Satan puts many obstacles in the way. Ordinarily she buys the children; some have cost ten cents and some have cost thirty dollars and some she has secured without any payment. Over one hundred girls are under her care who either had been or were about to be sold into shameful slavery.

There are other helpless children all over the world who have been found in unusually pitiable conditions, who have been rescued by the missionaries. Such a one is Mar of the Sudan. No one could sit unmoved while Mrs. Kelly Giffin tells the story of this child. One day an English officer in the Sudan heard some one crying in a cornfield. On going nearer he discovered a helpless little boy who was paralyzed; his parents had

found him very burdensome and had thrown him out there to die or to be the prey of wild animals. The officer had no means of caring for him and he knew of but one place where he could be taken—the Boys' Home, in Khartoum.

To this home he sent him. Poor little Mar had no medium of communication for he belonged to a tribe whose language was unknown by the missionaries. But he soon understood the language of Christian love and ere long was able to use a few words of Arabic. Day by day he was cared for by Mrs. Giffin and the older boys. More and more he learned to love those who had done so much for him. Is it any wonder that he was heart-broken when Mrs. Giffin left to come to America for her furlough and that he did not want to take his food because he "could not swallow" since "Mother" went away?

Is this work all worth while? Does it pay? The ones who are doing the work will tell you that it does. Besides the joy that comes from the consciousness of doing Christ's service there is this wonderful assurance in the words of the Master Himself, "Whosoever shall receive one such little one in my name, receiveth me."

QUESTIONS FOR GENERAL DISCUSSION.

1. At what age should a child stop playing?
2. What laws does your State have on Child Labor?
3. How well are these laws enforced?
4. What is the population of your State?
5. How does this compare with the number of child wives in India under ten years of age?
6. How does it compare with the number of widows in India?
7. If you were a missionary which class of dependent children would you choose to help?
8. Which class that has been helped has brought the largest results to the mission work?

HELPFUL BOOKS.

Gloria Christi, Chapter 5—Anna R. B. Lindsay.

Children of Persia—Mrs. Malcolm.

The Chinese Boy and Girl—Isaac T. Headland.

When I was a Boy in China—Yan Phou Lee.

Village Life in China—A. H. Smith.

Topsy-Turvey Land—E. A. and S. M. Zwemer.

Junior Study--Our World Family.

By Mrs. J. P. White.

PLAY TIME.

The story is told of a small boy who disliked missionary stories. He had been fed on the queerness of other children and refused to be pleased with foreign wonder tales. One day a missionary visited the home and soon found the way to the child's heart. When she was gone the boy confided to his mother, "Would you believe it those fellows in China and Japan fly prettier kites than mine; and they play ball too, only not our way, and marbles and hide-and-seek. Why mother they're just boys. *** Did you know they were sure enough boys, mother?"

The study this month may be used to show our children that the children of non-Christian lands are "sure enough boys and girls." It seems that the children of China and especially Japan have better times than many other child-

ren. At any rate we know more of their plays.

AT PLAY IN CHINA

In Japan there are two festivals, The Boys' Festival for boys and the Feast of Dolls for girls. On the fifth day of the fifth month a pole is set up before every house in which a boy has been born during the year or where there are young boys. On the pole is a fish made of cloth or paper. A hoop holds the mouth open and it floats in the air with a very lifelike motion. The carp is chosen as the emblem for boys, because it lives to a great age and because it is strong enough to swim against the current and mount waterfalls. Feasting parties and picnics are in order on this particular day.

The third day of the third month is the day the girls like. It is the feast of dolls. Among the rich people there will be a great display of dolls and all kinds of doll furniture, even to tiny cooking vessels, combs and mirrors. The girls may delight themselves for three days with these wonderful dolls, then they will see them no more for a year.

In Japan the boys love to walk on stilts—they call them "heron's legs." On moonlight nights both boys and girls in Japan play at *kage-boshi-inigo*—in which they try to step on each other's shadow. One of the greatest pleasures of Japanese children is furnished by a little old woman who seems to be ever present where there is a swarm of children. She carries a charcoal brazier in which is a bright fire. She has a griddle, ladle and cake turners, a jar of batter and another of *shoyu* sauce. This little kitchen is "let" by the hour and both boys and girls spend happy times ladling, stirring, baking and turning their queer little cakes.

Children of Oriental lands do not have the wonderful and beautiful toys which Western children have but they all have some kind. The little Arab of the desert may have nothing but old bones for playthings, but from these he learns to fashion toys.

Chinese children have a great variety of crude toys. They are fond of animals,

CHILDREN PLAYING IN BURMA

some of which are of the "gingham dog and calico cat" variety while others are made of clay.

In China street jugglers are very common and children are always entertained by these.

Every boy knows where the most wonderful kites in the world are to be found. In China of course, where they have kites of all sizes, shapes and colors. "There are women, men, butterflies, birds and dragons, bats, ships, houses, flowers, snakes that wriggle and twist, kites that are musical; small ones and others of such size that it takes two or three men to hold them."

The games of the Chinese boys and girls, many of them, are almost like our games. Some are very different. Here is one of the games played by Chinese girls:

A GAME PLAYED BY CHINESE GIRLS. "WATER THE FLOWERS."

Dr. Headland in "The Chinese Boy and Girl," gives a description of this game as follows: "Several of the girls squatted down in a circle, put their hands together in the center to represent the flowers. One of their number gathered up the front of her garment in such a way as to make a bag, and went around sprinkling water on their heads at the same time repeating:

'I water the flowers, I water the flowers,
I water them morning and evening hours,
I never wait till the flowers are dry,
I water them ere the sun is high.'

"She then left a servant in charge of them while she went to dinner. While she was away one of them was stolen. Returning she asked: 'How is this that one of my flowers is gone?'

"'A man came from the south on horseback and stole one before I knew it. I followed him, but how could I catch a man on horseback?'

"After many rebukes for her carelessness, she again sang:

'A basin of water, a basin of tea,
I water the flowers, they're opening you see.'

"Again she cautioned the servant about losing any of the flowers while she went to take her afternoon meal, but another flower was stolen and this time by a man from the West. When the mistress returned, she scolded the servant, after which she sang:

'A basin of water, another beside,
I water the flowers, they're opening wide.'

"This was continued until all the flowers were gone. One had been taken by a carter, another by a muleteer, another by a donkey-driver, another by a man on a camel, and finally the last little sprig was eaten by a chicken. The servant was soundly berated each time and cautioned to be more careful, which she always promised, but never performed, and was finally dismissed in disgrace without either recommendation or the wages she had been promised when hired.

"The game furnishes large opportunity for invention on the part of the servant depending upon the number to be stolen. This little girl seemed at her wit's end when she gave the excuse for the loss of the last one that it had been eaten by a chicken."

Perhaps these are enough illustrations to show the unity of childhood the world over and to arouse an interest in "Our World Family."

"IN RED MAN'S LAND."

HOME MISSION STUDY IN SIX CHAPTERS.

CHAPTER 3.

The Red Man and His White Neighbor.

By Mrs. S. S. Wilson.

RED CLOUD.

By Elaine Goodale Eastman.

Prince of the open and unconquered plain,
Bare as its heaving breast—free as the wind
That breathes its ample spirit unconfined,
Sweeping with giant broom the grassy main—
How didst thou marshal forth thy shining train
Of matchless warriors! With what constant mind
Oppose the alien laws that chafe and bind,
And bid th' invading ocean halt—in vain!
The swarthy patriot sinks beneath its waves;
The wheat is growing on his fathers' graves.

Unwilling beggar at the white man's gate,
High heart brought low, yet scornful in defeat,
Never to thee his bitter bread was sweet,
Nor in thy soul didst bow the neck to fate!
Rather thou saw'st with inward dye elate
His lordly senates cringing to thy nod,
His armies scourged from off thy blood-stained sod
In that past day when the dark chief was great.
Aye, for all time that gallant day is past,
Since Red Cloud sleeps—of his proud line the last!

LET US recall that while the Indian has yielded, either by force or voluntarily, much land to the white man, the latter did not by any means come empty-handed. He has bestowed great good upon the native. We are apt to think of the untrammeled forest-man as living a wholesome, uneager life; and yet who of us that have knowledge of Christianity and civilization would be willing to revert to the blanket, or rather to the skin-garments of our savage progenitors?

The American Aborigines are now in a painful and awkward transition period which we trust will soon see its end: meanwhile, patience on either side is to be recommended. If the white man destroyed the buffalo, he brought many new food-stuffs and obviated the fear of famine, formerly so great a terror to the aboriginal race. If he has, alas! furnished fire-water to the native peoples, he has no less offered these the Water of Life—sad contrast in gifts! The shriek of the locomotive has driven away the war-whoop.

Let us, for a little, try to fancy the sentiment of surprise which must be engendered in the heart of an Indian when, for the first time, he comes into contact with the Caucasian. And it will not be considered necessary that we speak of matters of external appearance nor of dress nor abode; but let us try to get the Indian attitude of spirit as he contemplates the mental and moral features of the newcomer.

The Red Man, then, would find, first of all, (a) that his entire past experience would be divergent from that of the other. They would have only very elemental things upon which to found a common meeting-place. And turning from the past to the future, the Indian would swiftly discern (b) that the Caucasian ambitions and ideals were altogether foreign to his own. So also would he (c) be conscious of a gulf unbridged in the varying conceptions of morality, education, warfare and the rights of property. (d) He would observe, moreover, that while the white man might not be ready to apply physical torture to a foe, he would not hesitate to exhibit great inhumanity in other forms, thinking little of causing anguish

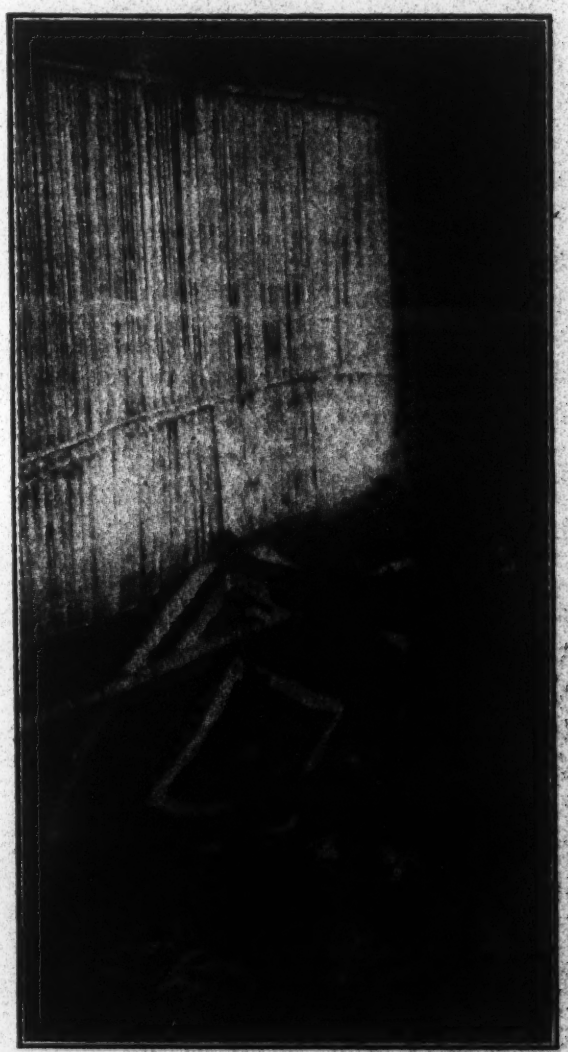
of spirit to his opponent. (e) Astonishment also would arise over the white man's attitude toward his Deity, as too frequently this has been manifested. To neglect his God seems to have been unthinkable to the Indian as a race, and he appears not to have had any conception of professing nominal allegiance to a Being Whom he consistently ignored. And in certain cases, the contrast between the creed of the white man and his conduct would puzzle the more ingenuous native. (f) Our text-book speaks of the surprise that an Indian would feel in regarding the wastefulness, incessant activity and moral inconsistency of the whites. It may be added that amazement would be felt by the Aborigines as they contemplated the stranger's enthusiasm for work, and his eagerness over matters to them of trifling moment. Caucasian vivacity would seem undignified to the staid and somewhat taciturn denizen of the forest. (g) The fact that he would not be welcome to stay indefinitely in the white man's abode nor to partake, uninvited, of his food would be matter for wonder to the simplicity of the savage, who, according to tradition, was given to hospitality. (h) He would regard with contempt, no doubt, the intruder who seemed seriously deficient in power of observation. The Indian, remarkably acute of sense, would view with amazement the Caucasian's helplessness in matters where instant and accurate conclusions must be drawn from trifling appearances or occurrences and his inability to do without real paths in order to find his way in the trackless forest. The trail was to the Indian merely a matter of convenience and not of necessity. (i) The dependence of the white man upon tools and machinery as well as the wonders accomplished by such agents would press home upon the native the fact that between him and the other race were differences deeper than those merely of appearance. (j) The covetous and

INDIAN HANDIWORK

rapacious spirit of many of the traders and even pioneers would puzzle an Indian, who seldom cared for more than he could reasonably use and whose wants were simple. (k) A very fundamental ground for surprise to the Indian as he contemplated the alien would be the apparent indifference of the latter to certain points of honor paramount with the native. On both sides were conspicuous exceptions; yet in the matter of keeping faith, the Indian, in the early days at least, seems to bear the palm for loyalty. Dr. Charles A. Eastman (Ohiyesa), may be pardoned if he regards his people a little through the glass of glamor; but he is not the only one who vouches for the truth of the following narrative:

"How the Indian kept his word is illustrated in many a tale, but in none is it better shown than in the story of Crow Dog who killed the Sioux Chief, Spotted Tail, and then calmly surrendered himself and was tried and sentenced to death by the courts in South Dakota. He was granted leave to go home and say farewell to his wife and children, and was so far trusted as merely to be told to report to the agency on a certain day. When he did not appear, the sheriff dispatched the Indian police after him. They did not find him, and his wife simply said that Crow Dog had desired to ride alone to the prison and would arrive there on the day appointed—which he did."

In "The Indian and His Problems" we read: "Probably no race on earth are more ready to accept punishment, when they believe it is just and are not spurred to rebellion by outside meddlers, than are Indians. I was a witness to a case where a young Indian had been condemned by his Superintendent to imprisonment, with hard labor, for ninety days, for assault and battery committed under the influence of liquor. The labor was to be performed on the roads. *** The agency farmer, who was also the keeper of the guardhouse, fell ill. He was a favorite with the Indians; and this culprit, knowing his condition, urged him to stay in-doors and go to bed, promising to shut himself up in jail every night and stay there as



A NAVAJO BLANKET WEAVER

quietly as if locked in by a keeper. The farmer agreed, and the young man went regularly at night-fall to his cell and drew the door shut, not to emerge till it was time to go to work in the morning."

The white man in his turn would find much at which to marvel both upon his

first meeting with the aboriginal Americans and later when he acquired a more intimate knowledge of the native arts. Many of these are unique in their interest; and some have as their product things of real beauty. It was the women who chiefly kept up the aesthetic side by their work in beads, quills, feathers, birch-bark, basketry, in rug and blanket weaving, and in the production of elaborate war-bonnets, hunting-shirts and moccasins. The men of some tribes made pottery and articles of silver decorative work. The carving of wood, horn, bone and the making of rudimentary pictures had its place in their pursuits, while something also was done in the line of polishing valuable stones and pretty shells, such as the turquoise, agate and abalone. It is noticeable that even under considerable crudity of form, the Indian wrought into his product his own emotions and experiences as well as his impressions of natural objects.

The lightening's flash, the sadness of a year's history, the longing of a bereaved heart, the hope for the future, the flight of birds across the low sky, the track of the sinuous serpent, the dementa1 ardors and joys and griefs—all these had fabricated expression. The design often grew from day to day, particularly in the pictorial and textile arts. The blanket wrought by the Indian woman might be the story of her life. Surely, these arts need not die through contact with a more complex civilization. It is not requisite that a man should abandon the love of creating or possessing things intrinsically beautiful when his heart is entered by the love of Christ. And these crafts of the Indians should be allowed to remain distinctive, for as Leupp says: "Our proper work with them is improvement, not transformation." In "The Indian's Friend" for May, 1914, there is the notice of a sale of a remarkable Indian basket, made by an aged Washoe squaw. "The price is said the have been $20,000, the highest price ever paid for such handiwork. The basket, known to all collectors, is called 'The Beacon Light' and commemorates an event when the signal fires on mountains called the maker's tribe to council. It contains 80,000 meshes, is fourteen inches high and forty-nine inches in circumference, and its colors are golden white, dark brown and ebony black."

The more mechanical industries did not rise to great importance among the early Indians, owing to the lack of science and implements; but there existed some stone-craft, the making of canoes, the rearing of dwellings and council-houses of abode, stone or wood. In recent times, of course, the Red Man has, under white tutelage, shown himself an artizan of no mean ability. For, by degrees, the Aboriginal American is adopting Caucasian customs. Many of the older Indians cling to the ancient forms, denuded though they be now of much of their pristine dignity and appropriateness. Some indeed of the younger generation, even after education among the whites, do revert to the blanket. But the Red Man has sufficient discrimination to adopt such of the Caucasian methods and appliances as seem to the native mind suitable and desirable, and gradually the Indian's conception of the fitting and serviceable is widening. The medicine-man is still called upon, and wizardry is yet practiced in some quarters; but the government doctors are overcoming this allegiance to former habits. Some neglected tribes are yet sunk in heathenism and misery; a few cling with tenacious loyalty to their traditions; but generally speaking, we believe that the work of

"THE VANISHING RACE"

A NAVAJO MOTHER AND CHILD

reconciliation, if not, indeed, of amalgamation between the two races has begun. It seems probable that, numerically, the aboriginal race is not "vanishing;" but as regards his distinctive rites and ceremonials and habits of dress, life, even of thought, we can but think that these will soon have no present existence, even though, according to census reports, the Indian population is increasing in numbers. It is inevitable but that such a change must take place: let us try to help the Indian over this difficult period of his history. By gentle means of instruction, by patience with the old customs when these are not immoral or inimical, by good example commending thus our own superior methods of life and mental attitudes, by manifesting the Spirit of Christ, we may aid the Red Man to his new phase.

It is noticeable that the Indian does not have to overcome the race prejudice that operates against the Negro in this country. And different plans of work must be pursued among the two races on account of divergent temperaments and history. As one author points out, the latter people by its experience of nearly four centuries of slavery had become a unit, forgetful of the tribal origin, and thus, to the intelligence of the teacher, does not present so many diversified phases for instruction. In the case of the Negroes the great difficulty of an unknown tongue is obviated. They have not been segregated in the same manner as has the Indian. Their disposition, also, in its willingness to bend, its prevailing docility—though these traits have not, apparently, served for advancement—and in its imitative gift, makes of the Negroes readier pupils than are the Indians. On the other hand, however, when the latter once receive an impression, it is almost indelible.

Singularly enough the problem of the Red Man will evidently become much sooner solved than will that of the Black Man. For the identity of the Indians as a people is undoubtedly soon to be obliterated. With quiet dignity and self-respect, the wiser ones among them recognize the facts that to mingle with the white race as men among men, to cooperate with well-meant and judicious measures, to take ultimately a proper and destined place in civics and society while not in any hurried nor forced way abandoning the Indian individuality will be the plan that will best tend to the prosperity and comfort of their people. This thought of amalgamation holds deep pathos even though in union there will eventually come advance. It does not seem advisable to attempt to "denaturize" the Indian. We could not expect a Scotchman to act just like a Russian; nor would it be desirable that peoples should loose their distinctive traits so long as these are in themselves not visions. "A good Indian is better than a pinchbeck white man." Should the Red Man be first instructed in the Gospel of Christ, this will eradicate evil practices of body and mind while not destroying individuality in arts and customs. And here we may speak of the fact which has been exemplified over and over again among many peoples, that so-called civilization without evangelization works only ruin among the children of men. Made aware of the schemes and vices of the worst elements of nations farther advanced mentally, with intellects sharpened by secular education, any race, lacking the Gospel, becomes simply a menace to others and a curse to itself. While not showing reluctance to give training of hand and mind in the various arts and sciences, we should never lose sight of the fact that the

supreme need of the North American Indian, as of every other human being, is a knowledge of the Way of Salvation. When we give him other education without this, we simply put into his hands a weapon which he may direct against his own best interests as well as against the welfare of others. Mere civilization has never saved any man nor any race. We are led here to reflect as to whether the contact between the two races has been advantageous for either. And in debating this topic, we must take things as they are and remove the Indian from that atmosphere which romance has thrown about him. Whatever of nobility or charm his primitive condition may have held, it has to be admitted that even then there must have been much attending it that was squalid and repulsive. And this became even more true of his circumstances in later times when the reservation life had removed the impulse to industry. The Indian as he appears in sensational fiction or films—unless these be derived from actual rather than fancied scenes—is a creature of myth: even as he walks in the graceful verse of Longfellow or in the absorbing pages of Cooper, we do well to hesitate before accepting as veritable such imaginary representations. As has been shown, the Indian undoubtedly was endowed with virtues, but he had vices too, before he came into contact with the Caucasian. It is safe to say that unless the religion of Jesus Christ enters into the relationship, intercourse between any races is not for good. Where the true missionary has become associated with the Red Man, both have been benefitted. But when evil diseases have been communicated from the white invader, when the sale of liquor has wrought havoc among the natives, when cruel, rapacious and dishonest men have cheated and otherwise ill-treated the aborigines, when wicked example has caused the Indian to think less of the white man's God, nothing but disaster can result to either side, seeing that when violence is committed, the one wronged is not the only victim but that the doer must suffer in character and ultimately under the judgment of God. For there is One Who takes constant note of the poor and the oppressed; and we believe that it is He Who is leading the Indian to a higher and happier level.

We have spoken earnestly our belief that education without evangelization does not adequately meet the need of the Red Man. And yet, we are far from being antagonistic to teaching the hand and head of the Indian when we plead that his heart also needs instruction. Many commendable efforts have been put forth in the way of training this race. The earliest attempts of the missionaries embodied this thought of secular as well as religious teaching. We think of John Eliot's patience in his task of instructing dusky youth, while William and Mary College, Harvard, Yale, Dartmouth, Princeton all made, in their initial days, special provision for the education of Indians. In 1775, a bill was passed by the Continental Congress authorizing for this purpose, the spending of five hundred dollars. Now, the United States devotes annually about four millions of dollars to the same end. The propriety of industrial training was early advised, and the Government has found out the wisdom of such a plan. David Folsom, a Choctaw, was in 1816 the first Indian to petition for instruction for his people. We can easily see the value that organized schools would have for this race. Aside from what they would learn in book-lore, there would be lessons in

order, obedience, system and self-government. The instruction is imputed in the English tongue, and thus one great barrier between the races is being undermined. It was not until the early seventies that Government schools for Indians, properly speaking, were established, all public funds for this end passing through the hands of missionaries until 1870. The first contract school—that is, one under private auspices, but with which the Government has contracted for the tuition of pupils—was founded in 1869; but this method was abandoned in 1900. "Religious societies, except the Roman Catholics," Dr. Thomas C. Moffett tells us, "now take care of their own schools and pay their employees from the mission-funds of their several denominations. These funds are supplemented in a small degree by tuition and fixed charges paid by the Indians." Between fifteen and twenty denominations are in the field. The Romanists in some instances obtain aid from tribal funds contributed by the Indians themselves.

From the Report of the Commissioner of Indian Affairs, we learn that there are three classes of Government Schools for the Red Man's children: The day-schools, of which there are 217, established on reservations and attended by pupils from the first grade to the fifth. Besides the customary branches, the boys are taught gardening and elementary carpentering, while the girls gain instruction in the domestic arts. Such schools are usually presided over by a man and his wife. A simple noon-day luncheon is served. Next come the 76 reservation boarding-schools where are enrolled pupils through the first seven grades, the scholars receiving, besides instruction, lodging, clothing and board. The third class comprises 35 non-reservation boarding-schools, such as Carlisle and Chilocco. These furnish training through the eighth grade. In all these institutions, the effort is made to forward vocational training, and calisthenic exercises are requisite. Some Indian children are so situated as to be able to attend the ordinary day-schools, and this practice is fostered. By what is called the "outing system," Indian boys and girls are, during vacations, placed as wage-earners in reliable white families: perhaps these young people may remain and attend the local schools. In the majority of cases, some religious instruction is given in the Government schools, presumably undenominational in its character; but we are justified in supposing that this would fall far short of adequacy.

That the Indian can be taught is undeniable. Dr. Moffett tells us that some years ago a certain Church Board of Publication offered a handsome Bible to everyone in the Sabbath Schools of a State who would recite perfectly the answers in a catechism designated. In one white school numbering more than two thousand pupils, there were eleven successful contestants. Out of eighty students in an Indian school there were fifty-five who accomplished the task.

The American Aborigines are credited with having made within the last thirty years greater progress than has ever been achieved by any other people "in the same length of time in the world's history." "Of the six thousand employees in the office of Indian Affairs at Washington, and out in the field, one-third are Indians." Noble types of men are produced from the race so lately untutored, and though questions are sometimes raised as to the permanent quality of their educational achievement, yet one who has thoroughly investigated the

matter states that out of 4,000 students who have "completed only partial terms at Carlisle," approximately 94 per cent. are making a satisfactory livelihood. Charles Doxon, an Onondaga Indian and a Hampton graduate, writes appealingly: "The white man's patience is taxed because, once free from school, we do not always go on and improve ourselves. *** Our great need, I think, is of a more complete training with such methods as shall make us permanently skilful in our hands, intelligent in our heads and Christian in our hearts—qualities without which no man can ever hope to become a desirable employee, fellow workman or neighbor."

The Indian school system has defects; but these are disappearing. It is hoped that the excessive paternalism will eventually be abandoned, so that the Red Man may realize his responsibility and become, as General Pratt says, "a producer and not a consumer." The abuse has arisen of offering what almost amounts to bribes to induce the Indian to send his children to school. "And thus has it come about," says Leupp "that whereas the Southern Negro, after a hard day's labor, will sit up half the night to study under a teacher whom he pays from his slender wages, and the Chinese coolie in the far West heaps presents upon the missionary who opens a school where he can pick up his A, B, C, the Indian—the only inhabitant of the United States for whom the Government furnishes an education, with support thrown in, free of all expense or future obligation—sets a price upon his acceptance of the favor, and gets it!"

Care also should be increasingly taken to make the education appropriate. A ludicrous illustration of this need is gleaned from the following quotation: "I have in mind a Penobscot who is now supposed to be doing very well as a guide in his native Maine forests. *** At school he was taught the trade of carriage-making. This laughable business asset he carried home with him to his people among whom there are no carriages and only one horse!"

More and more the effort is being made to train the native children to fill the place to which they shall probably be assigned. In this way, will be obviated the disastrous result of a young person returning from a boarding-school supplied with all the modern conveniences, to the primitive conditions for which he has been unfitted by his recent artificial life. Finding himself without a fitting vocation, he will, too probably, either become estranged from his parents and early associations or, in despair, "return to the blanket." At the present time, the industrial training is fitting the Indian pupils with some trade congenial and suitable; and the Red Man, whether among his own people or farther afield, is proving himself to be valuable as an agriculturist, an artizan, a mechanic and as a citizen. The girls also, having learned the rudiments of proper housekeeping, are prepared for domestic life.

"Goodbird, the Indian."

CHAPTER FIVE. JUNIOR STUDY—NUMBER III.

SCHOOL DAYS.

BY MRS. S. S. WILSON.

In taking up the third Junior Study, we are introduced to the little Indian as a school boy.

1. Remind the Juniors that the Red Men had an education of their own even though it was not learned through books; and try to elicit what forms this would take.

2. Next, let different members of the Society tell the surprises which an Indian child would find on entering for the first time a class-room like one where white boys and girls are taught.

3. Show them the difficulties he would encounter among his own people when he would try to follow the white man's way of thinking or living. Emphasize the fact that Indians seem specially sensitive to ridicule.

4. Write on the black-board, as the children name them, some traits of the Indian boy that would make him desirable as a play-fellow and school-comrade. Those who work with the young people of this race, often testify to their cheerfulness. They are also found fair in the playing of games. Profanity is not used by them until they learn to do so through evil Caucasian example, for their nature is instinctively reverent and they are also inclined to be respectful toward their teachers. In self-control they excel, are not quarrelsome and show remarkable loyalty toward their friends. Usually, they are kind to animals. If possible, have some incident, illustrating each of these points.

5. Explain that the Indians, despite the color of their skin, are very much like other children in many ways, enjoying sports and merriment. The toys of the native boys and girls may be described and an account of the blow-gun, which is used also by adults, would prove interesting.

From the Indian school at Pipestone, Minnesota, comes the following verse, quite as lofty in sentiment as the average "yell."

We are the class of 1914,
Winnebagoes, Sioux and Chippewas,
From the North, South, East and West.
No longer enemies, but friends,
Fighting for one principle,
The uplift of our noble race."

Many Indian children are eager for an education. At the Sioux Mission School at Wolf Point, Montana, the annual fee is twenty-five dollars. One boy, fifteen years old, sold his much-prized pony in order to obtain the needed amount.

6. Where the Juniors are old enough to understand and to be interested, some brief account might be given them of the various kinds of Government Schools. Speak, moreover, of the Protestant Mission Schools and show the importance of these. In connection with such institutions, there are 342 Sabbath Schools, in which 16,000 Indian children are enrolled.

7. In the Christian Union Herald for September 24, 1914, page three, is an excellent article by Rev. W. A. Spaulding on "Our Oregon Indian Mission." This might suitably be arranged as a reading for one of the advanced Juniors. Goodbird speaks of his liking to sing hymns. Dr. Spaulding shows that Indians can learn to sing psalms just as well. Draw out the thought of the responsibility of even little children toward the mission activities of their own church among the Indian people.

QUERY LIST PREPARED BY MRS. S. S. WILSON.

DO YOU KNOW—

1. What great material dread the rule of the Caucasian has removed from the Indian?

2. Whether the Aboriginal American has anything of value to contribute to the arts of the country?

3. Where the Indian women have written their autobiographies?

4. What triple training is necessary

for the Red Man and which branch is fundamental?

5. What was the early attitude of Eastern colleges toward the native youth?

6. What is your own opinion regarding vocational training for the native?

7. What classes of schools for the Indians are sustained by the United States Government?

8. What is meant by the "Outing System?"

9. What influences are against the young Indian when he returns from school?

10. That by writing to Washington you can obtain, free of charge, a copy of the Report of the Commissioner of Indian Affairs?

FROM INDIA TO AMERICA via CHINA AND JAPAN.

By Emma Dean Anderson, India. (Home on Furlough).

THE LAST few days before a missionary leaves her station in India for a visit to the homeland, are very, very hard, trying days. What you take and what you leave has to be carefully packed. Many calls have to be made and received, and our dear Punjabi people have simply no idea of the value of time on such occasions. Accounts of all kinds have to be gone over; many things in connection with the work have to be explained to your successor. A good sized lunch basket well filled is needed for the railroad journey of sixteen hundred miles. One must think even of the drinking water. So many "good-byes" to be said. Just before I left Sargodha in addition to the usual last things we had our Summer Bible School. And I went from the last meeting to the train.

The final send off was a beautiful one. India's roses were in full bloom. There was a great basket of such beauties for me to take in the car, and then just as I stepped into my compartment, garlands of flowers were put around my neck, and I and the whole compartment showered with rose leaves, and as we moved out, the Indian people sang the *One hundred and twenty-first psalm.*

Misses Jameson and Cleland were anxious to see something of school work and equipment in other parts of India, and planned to make the trip down country when I went. This was a very pleasing arrangement for me. Together we visited Delhi, Allahabad, Benares and Calcutta, and then they accompanied me to the ship.

The ocean from Calcutta is reached by the Hoogly river, one of the mouths of the Ganges, and the distance down to the ocean is about one hundred and twenty miles. The "Japan" was a very comfortable boat; the cabins all above deck, and I was fortunate to have a front one and had a good breeze all the way. The Hoogly river is considered a dangerous one to navigate; there are so many quick sands; the river is broad and very muddy. On either side in many places are groves of beautiful palms and other tropical trees. Many thatched roofed villages were to be seen. For the first few days I did little but lie on my deck chair and rest for I was very weary when I went aboard. We sailed the 26th of April and it was hot, very hot, all the way to Hong Kong. Our course was South until we passed Singapore. We saw the Southern Cross every night, but for a few nights we could not find the North Star. At Singapore we were within a degree and a half of the equator.

There were plenty of jelly and flying fish, also sea hogs.

Among the passengers I found two missionaries from Calcutta. The lady had been in charge of a girls' boarding school, and most of the hundred and

fifty girls enrolled, had been received from the Hindu temples. She had two orphan girls with her, taking them to America for education. One was a dear child of seven years—a widow who had been dedicated to the temple services. She had been in the school for two years, and yet, dear sister, at the age of five she had not escaped the dreadful outrages committed in the temple under the name of religion. A part of a day we stopped in Penang, but I did not go ashore as it is a very hot place, and not much to see but the botanical garden.

A CHRISTIAN MOTHER AND HER BABY
HANGCHOW, CHINA

We were four days in Singapore. This is a place where one sees so many different classes of people and so many ships from all parts of the world. It is a center of commerce for the Malay States, Straits Settlements, Siam, Burma, India, China, Japan and Australia. It has been governed by England for many years. There are many splendid roads, steam and electric cars, fine English stores, and many splendid buildings, very much the same in the modern part of the city as one would see in London. Aside from English tradesmen, I noticed business of all kinds was very largely in the hands of the Chinese. The Malay does not have much ambition and is being crowded out.

AT SINGAPORE.

One day during our stay I took a railroad trip out into the country. I found three classes of tickets, and coaches arranged very much the same as in America, only not so fine. Singapore has a great deal of rain, and the atmosphere is very moist; this in a tropical climate has made a wonderful tropical vegetation. Everything is green the year round, not the sign of dust anywhere. There were many fine plantations of rubber trees, pineapple and cocoanut palms, numerous banana gardens, and such a variety of flowering trees and shrubs; many plants only found in such climates. I noticed that many of the rubber trees were quite young, and much land being broken up preparatory to bringing it under cultivation. In many places pineapples were growing between rows of rubber trees, as a second crop.

Several mission boards carry on mission work. The American M. E. Church has several large schools. They are largely filled by the Chinese.

One amusement we had at that port was in watching the divers. It is simply wonderful what men could do in the water. Some one would toss a coin over board, half a dozen men would jump from their little boats and dive after it, never once failing to get it. Sometimes they would dive down, pass under our steamer and come up on the other side.

One sees such wonderful collections of lovely shells and coral and you just long to take boxes full home to friends.

From Calcutta we brought as cargo cotton, tea, sugar cane, and sacks and sacks of red peppers, and hundreds of sheep. We all felt sorry for these poor animals; they were packed on the lower deck so thick that they could not lie down. No sheep can be raised in Singapore on account of lack of proper food. In exchange for the sheep we take on hundreds of Coolies for Hong Kong. They came in crowds, carrying their bedding, clothing and other possessions in many a curious bundle. Many of

them had brought their food stuffs. At night they spread a bit of matting or carpet on the deck and slept closely packed together. They only paid two and one half dollars from Singapore to Hong Kong, a distance of about seventeen hundred miles, so of course they had no right to expect very much by way of accommodation. Many of them "clubbed together" on food, and morning and evening it was very interesting to stand on the upper deck and look down upon them at meal time. They had great dishes of rice and each man was supplied with a bowl and pair of chop sticks. Then there were a few common dishes; one of bits of fat pork swimming in gravy, others of different kind of vegetables. They did not mix their food, but they would take up the bowl of rice, and holding it near the mouth shove in the rice with the chop sticks. It was simply wonderful at the amount of rice they would put in their mouths at one time; then at each man's pleasure he dipped down into the common dish of meat and helped himself with the chop sticks. They drank great quantities of tea.

TO HONG KONG.

The distance between Singapore and Hong Kong is about seventeen hundred miles. We arrived there in safety and I made arrangements the same day for a trip up the West River; to visit friends in the Reformed Presbyterian Church. I sent Rev. Taggart a wire of eleven words which cost me half a dollar. I went by way of Canton; the boat was very much like a river boat at home; carried the English flag. We left Hong Kong about ten o'clock and by six the next morning we were in Canton. The officer on the boat told me the easiest thing to do was to get a Sanpaur or small boat, and go from one boat to the other without landing. This advice was all right as far as it went, but he should also have advised me not to be in too big a hurry to go. I told one of the deck boys what I wanted to do, and he picked up my things and started down to the lower deck as fast as he could; I pushed my way through the crowd, as best I could. There were hundreds of Chinese trying to do the same thing. I saw them put my things into a boat some distance away and I climbed over boats until I finally reached the one that had my things in. Then we were in such a jam we could not get out. I knowing my boat to Tak Hing went at eight o'clock began to make desperate signs for the man to get out some way. At last one of the men picked up my things, and motioned me to follow, which I did. We climbed over more boats, I running a risk every time of going into the water, but at last we were in the open river, and after making some inquiry found the West river boat and was soon settled in a very comfortable English boat. There was just one other passenger—an American nurse. The officers were very kind to me and became very interested in mission work in India. An English gun boat followed us most of the way; this was for our protection. Not long before a boat was attacked by robbers and after killing some of the crew, they set fire to the boat and destroyed it. Our boat had armed policemen.

The Sai Kong or West River is third largest in the Empire. It has been open to traffic since 1897. At every town of any importance I noticed square buildings, these I was told were pawn shops; each one of these shops represents ten thousand people, and this was the old way of numbering the people. They were made without windows, and much higher than the surrounding village houses. I was informed that often the people keep pots of vitriol to throw down on the robbers. The people bring their jewelry, clothes, and other valuables and store them away in these vaults.

All over China one sees so many high towers or monuments called *pagodas*. Some of them are nine stories high, or about two hundred and fifty feet. They are usually built on high ground. I was unable to find out anything of their history. They belong to some dynasty of long ago.

All along both sides of the river it was either rice fields or mulberry groves. The farm work is done in China by the buffalos. They very much resemble the ones we have in India. The mulberry

is cultivated for food for the silk worms. The trees are not allowed to grow to any size, but are kept cut back and new branches sprout out.

THE WEST RIVER COUNTRY.

This West river country is a great place for the silk worm industry. Many of the hillsides near the river were covered with graves. According to Chinese ideas, a hillside near running water is the best place to be buried. Often the priests make money by saying to the friends of the departed, that they are not in a good place, and then the priest after receiving big money chooses another spot. My attention was called to the numerous peculiar, mast-like polls, with square frames on them, erected in front of almost every village. These are called "Literary Polls," and show that some member of a family has taken a classical degree. After these polls have been once erected they must never be renewed, but allowed to decay.

One place along the river I saw hundreds of gray duck feeding along the shore. I asked one of the officers if they were wild. He said, "No, that is a duck farm." They belonged to the man in a boat anchored nearby. A Chinese duck boat is built with over-hanging sides and often carries as many as 3,000 ducks, which are prepared for market. The duck raisers move about the river and when they find a good feeding place unload their ducks. They teach them to walk up and down the gang plank.

The whole river trip of 178 miles was a delightful one, the scenery grand in many places. By noon the second day we were in sight of the Mission and Rev. Taggart came out in a small boat and took me ashore. As we came up the steps to the landing I remarked that I did not think they had any cleaner backyards in China than we had in India. Mr. Taggart laughingly remarked, "Miss Anderson, this is our front yard." All the time I was in China I tried to decide which was the dirtier, China or India, or which has the most odors. Sometimes I thought India was ahead, and then when I had to hold my nose some more as I went here and there visiting schools, I would think China was ahead sure. One does not wonder that so many people die of filth diseases, but that any of them live under the awful conditions. Everything right out on the street or exposed to public view. One thing was new to me, as I walked along the narrow streets leading to the Mission house, I had to share the road with a big fat pig that waddled along, and we passed store after store where pork was offered for sale. I wondered what my Mohammedan friends in India would think about all this; I am sure they would lay hold of their ears and exclaim, "Repent, repent!" So many dear cunning looking little babies on the streets. China has a

"CHINA HAS A LOT OF LITTLE NURSES"

lot of little nurses too, but in place of baby riding on the hip as in India, he is carried in a cloth tied around the body of the baby and up over the arms of the little nurses. I thought we were just going along a path to the Mission house, but I was informed I was on a public road. No wheeled conveyances in this part of China; you ride on a boat

in the river or you walk on land, if you are not able to do the latter you are carried in a chair by men.

I received a warm welcome from the missionaries and spent eight delightful days in visiting in their homes and seeing something of their work. The houses belonging to the Mission are made of brick and cement, and are two stories high. It is a little harder for them to get food supplies than with us. They do not have much by way of vegetables or fruit gardens, but they do have flower gardens and things are nice and green. The beautiful magnolia grows to perfection in Southern China.

The people generally were well dressed and so many more of them can read than in our mission, and the mission schools are crowded. In the boys' schools, each boy brought his own desk and bench. The girls' school was furnished with American desks. They have a well equipped hospital, with two doctors in charge. The bed of the common people is a plain board about six feet long and three feet wide; a bit of matting is spread on this, the pillow is a little porcelain box about six inches long and four wide. Sometimes just a block of solid wood. They did look so hard and uncomfortable. The missionaries are working very hard and are having great encouragement along every line.

In Do Sing there were thirteen lepers whe became Christians, and are in full membership. They live in boats, and service among them is held in the open air. It did me good to see how interested they were in Bible Study. They were so glad to hear that the lepers in India were being cared for. I found that whether in China or India the missionaries' difficulties, encouragements, and discouragements are very much alike. I enjoyed seeing how others were trying to meet them.

(To be continued).

Photo from Missionary Survey.

BIBLE DISTRIBUTION IN CHINA.

A Honan crowd on the river banks, listening to the Gospel and buying Scripture portions from the missionary on the boat (unseen) alongside the bank. The boy with the cap, stooping down in the foreground, is putting the price of his purchase in the boat-bale.

Look on the fields, that they are white unto the harvest.—John iv 35.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

Mrs. E. L. Porter, Rawalpindi, Editor.

ANNUAL MEETING.

Dear Friends:—

It was with longing and expectant hearts that we gathered in Sialkot on October 14th for the devotional meetings which precede our Annual Mission Meeting. We had looked forward with great expectation to those days of fellowship and communion with our Lord and with each other, and our desire was more than satisfied in the renewed infilling of the Holy Spirit, and a clearer vision of our Master. The realization, the answer to our prayers, in the vision of the Saviour which came to us, was far beyond what we had asked or thought.

The three Bible readings on "The Kingdom," "The King," and "The Coming," given by the Rev. H. S. Nesbitt, were stirring in their appeal. As Christ the King of Glory and yet our King—King of kings and yet a personal King to each soul in the Kingdom, was presented to us we felt a deep sense of His presence, and of our own unworthiness under such a heart searching reign. Our gaze was also directed to His coming, and we realize as we read the signs of the times that He is nigh, even at the doors, and it behooves us to be up and doing. These souls for whom we are responsible in India, many of them, are not ready to meet Him, and we would not have one less jewel in His crown—and how can we face Him without them?

Our night meetings on Wednesday and Thursday for "The Home Church," "Egypt and the Sudan," brought us very near to you at home and to our sister missions. Our hearts are bound to yours and theirs by closer ties for having spent this time in united intercession.

Saturday, the day which is always set apart for all day prayer, was a very blessed one. The three preceding days of heart searching and Bible Study had prepared us in a definite way for audience with our King, and had given us a clearer vision of the needs of the Kingdom for which we united in our petitions.

The Sabbath looked forward to as our day of very special privilege and joy was very precious to each one of us as we united in morning worship and at the Lord's table; and later in heart to heart communion in the Vesper Service, and in listening to the evening's message.

In recalling the many blessings for which to thank and praise Him—the pleasant places, the rich experiences—we still were reminded in the Memorial Service held on Monday evening of the trial and testing times which had come to us—the very heavy losses sustained during the year. The loss of Mr. Nicoll was brought home to us keenly at every session of the business meetings, and we missed as a benediction Mrs. Ayers' company among us. The loss of the little ones too, Mary Nesbitt and William Campbell, was keenly felt. But though our hearts were heavy with grief perhaps the keynote of the Memorial Meeting was praise—praise to Him Who doeth all things well, and also for the privilege of having known and served with these noble ones.

Christ is dearer, and our privilege of working in His kingdom more highly esteemed for the days we have spent together as a Mission, and as we give you this glimpse of our mount of privilege we fain would have you join with us in fervent and unceasing prayer that His kingdom may come, and His will be done in the Punjab, through you, and through us, your messengers.

MRS. J. H. STEWART.

Pathankot, India, Nov. 2nd, 1914.

ANNUAL MEETING.

My Dear Friends:—

You have already heard of the devotional meetings which precede the business session of our Annual Meeting. They were a splendid preparation for the more strenuous work of the week, for we felt assuredly that the Lord was with us and that to bless.

The session opened Monday, the 19th, at 8 a. m. All answered to roll call with the exception of a few who arrived later in the day and Miss Margaret Wilson, who is still detained in Naini Tal on account of illness. She was remembered very especially not only in our prayers, but also in a shower of notes and letters.

Rev. E. E. Campbell was unanimously chosen to act as president and by his wise management proved that the trust was not misplaced.

One of the first items of interest to come before us was the report of the Location Committee. Just imagine yourself and family "on the fence," as it were, not knowing where you were to work the coming year—somebody must be moved to fill a vacancy—it may be you.

On the other hand there is the lone Miss Sahiba anxiously waiting to see who her companion will be for the next few years. Will they be of similar temperament, or will each have to pray for grace to forget self and think only of the happiness of others? Now you have a little idea of the interest which centers around the report of this Committee. To make it more perplexing there was no assurance that the returning party could get out this year. As far as we could see the conditions in the Mediterranean were gradually growing worse.

Wednesday evening as we gathered around the dinner tables in the big tent a cablegram from Dr. W. B. Anderson arrived, "Missionary party land Dec. 12th." Surely you heard the echoes of the shout of joy which arose.

On Thursday evening we celebrated the 40th anniversary of Dr. Scott's service in India. His reminiscences led those of us who have come in recent years to realize the great advantages we enjoy. Dr. Gordon spoke more from a child's view-point, for at that time he was not a "voting" member of the Mission. Dr. and Mrs. Scott were presented with a suit case and steamer rug, not to hasten their departure, but to remind them of the love and good wishes awaiting their return to India. May they yet be spared to us many years.

It was a rather tired but happy crowd when the meetings closed Tuesday evening. All were anxious to get back to their stations, but felt that it had been a blessed two weeks together. Pray for us that we may keep ever before us the vision of the glorified Christ and come daily into closer fellowship with Him.

Yours in His service,

JEANNETTE HOPKINS.

Khangah Dogran.

NEWS ITEMS.

Zafarwal reports a most unusually wet October, and floods in the rivers that have to be crossed on the way into Sialkot.

Pasrur reports the prospect of having the railway running through their town within six months. This will do away with the long and tedious trip of twenty-four miles by cart to reach Sialkot.

Pathankot. A deputation of eight from the Temperance Society in Pathankot went out to Nirot lately, a village seven miles from the town, and opened a branch. About 400 men and boys sat for three hours in a lovely mango grove and listened to the temperance speeches. Then a branch was formed, officers chosen, and 42 men signed the pledge. Great enthusiasm prevailed. The tensiloar, (head man of a town) his son, a Hindu lawyer, a shopkeeper, were among the eight who went out to organize. The newly-made Vice-President said, "I know only one thing, I want the whiskey shop removed from this village. Eleven years ago the license was worth Rs.55, this year it cost Rs.1100."

Nov. 14 and 15 are to be big days in the Pathankot Society. They have arranged an attractive program of meetings and processions, and expect great things. This is in celebration of their first anniversary.

There is a great deal of talk going on

in the towns and villages concerning the war. The people get their information largely through rumor and a large part of it is entirely false. The Government is trying to deal with the situation by setting up information bureaus at the police stations. The newspaper is read out at a certain time of day to all who care to come and listen. Even so false reports are widely circulated and *believed*. We feel that though all is apparently quiet, the situation may become intense at any time.

Mrs. Nicoll and the two boys, Miss Dickson, Mrs. Martin and family sail Nov. 21 from Bombay by the English mail steamer. Special permission had to be obtained for them from the Government to allow them to travel by this route. All Western ports in India are closed to all but British subjects.

EGYPT.

Minnehaha Finney, American Mission, Tanta, Egypt, Editor.

"MORE THINGS ARE WROUGT BY PRAYER THAN THIS WORLD DREAMS OF." WE BELIEVE IN PRAYER. Are we using our prayer energies so as to gain results? Note how Elijah used his prayer energies as recorded in 1 Kings 18:41 to 46.

WE WOULD COPY ELIJAH'S HUMILITY. "He bowed himself down upon the earth, and put his face between his knees." While we are children and can use all holy boldness with our Father we are subjects also, and must stand in awe of our Sovereign. Therefore, I will lay off the shoes from off my feet. I will remember that no spot on earth is so sacred as the footstool of God's throne. I will count it a strange and wondrous privilege that I am permitted to pray.

WE WOULD COPY THIS MAN'S EXPECTANCY. He sent his servant to the topmost peak of the mountain "to look toward the sea." Many a time the ships of God have come sailing into the harbor laden with the very gifts we need and we have not been there to welcome their arrival, and to receive their precious cargoes. I should get to my watch-tower. I should look and look towards the sea.

WE WOULD COPY THIS MAN'S PERSEVERANCE. Seven times the servant reported "there is nothing," and seven times he was bidden return to look again. Often after we have prayed, we say in our hearts, "There is no sign of amendment in the wayward life so dear, no deliverance from perplexities." But we must ask until seven times, perhaps until seventy times seven. I must wrestle like Jacob, pant like David, hope like Elijah, be persistent like Bartimeus, and cry with tears like my blessed Lord."—A. Smellie.

LORD, TEACH US TO PRAY! LORD, TEACH US TO PRAY AVAILING PRAYER!

March is set apart as the month when Special Prayer is made for the Moslem World. We request that all the readers of the Magazine give themselves up to this effort of prayer, both as individuals in private, and at the March meeting of the Missionary Societies. We have every reason to believe that in UNITY OF INTERCESSION there is wondrous power.

* * *

Prayer Cycle for the Moslem World.

SABBATH—Pray for the Moslem world with its population of over 200,000,000, that its bonds may be burst and its wounds healed and its desires satisfied by Jesus Christ, that it may not fail of this through our indifference or cowardice.

MONDAY—Pray for the awakening influences that are stirring the Moslem world, that they may lead to true liberty and enlightenment; that the Church may so express Christ's sympathy with all that is worthy in these aspirations that He may receive the honor for them, and men may turn to Him for further teaching.

TUESDAY—Pray for the missionaries and native workers who come into contact with Moslems, that they may have special wisdom in overcoming their limitations and in making the most of every opportunity to present Christ by life and word; that they may learn to love and to win love, even when dealing with bitter opposition; that their message may be brought home to men's consciences by the power of God.

WEDNESDAY—Pray for those who prepare and distribute Christian literature

among Moslems, that they may be given great persuasiveness; for all Christian teachers of Moslem pupils, that they may win trust and affection for themselves and for their Master; for medical missionaries to Moslems, that they may minister in the manifest spirit of Christ.

THURSDAY—Pray for the converts from Islam, that they may come into fullness of liberty in Christ; that their lives may commend Him to others; that they may find comfort and strength in all their trials; for all those who hear the Gospel, that they may listen with openness of mind.

FRIDAY—Pray for the 100,000,000 of our Moslem sisters, that they may receive the blessings of body, mind and spirit which Christ has brought to His people; for the handful of those who minister to them in Christ's name, that they may be greatly multiplied and endued with power; for Moslem children, that they may come to know the purity, love and nurture of Christian homes.

SATURDAY—Pray for the Church of God as it faces the Moslem world, that it may supply generously the volunteers and money needed for the work; for those who have been studying the subject, that they may take the lead in meeting their responsibility and in arousing others.

*Editor's message, presenting the subject of the Moslem World to the readers of the Magazine for special prayer during the month of March and at the March meetings of the Missionary Societies. I understand that the Prayer Cycle for the Moslem World has been quite exhausted, so I thought that it would be profitable to have it reprinted just in the Magazine to give the women something tangible to pray about.—M. F.

A CONVERT'S EXPERIENCE.

Mrs. S. G. Hart has written the following interesting account of the great struggle a convert in Zagazig passed through when he took the "new name." Mr. and Mrs. Hart have been detained in the homeland by the war conditions, but they both have been doing good service "among the churches" telling of the things they have seen and heard in the "Land of Goshen," and of the needs of that needy field.—Ed.

One day, four years ago, there came to our house in Zagazig three men; one of whom introduced himself as "Mohammed Abu-Ghali." He claimed to be of honorable birth, and had with him a long list of names, showing his lineage from the Prophet of Islam. He also wore the green turban which is a mark of honor and says to the world that the wearer is a descendent of the Prophet himself. After going through the customary salutations he told that he had been a student of the Word of God, and that he was satisfied that there was no salvation except through the blood of Christ. He asked for further instruction in the Bible and for baptism. Several months passed before he was baptized although his examination would have justified it, so far as actual knowledge was concerned. But the persecutions and trials to which every Mohammedan convert is subjected, causes those under whose care they are, to be very cautious, and as much as possible, fortify them for what they will certainly meet.

In due time, however, he was baptised and took for his new name "Abd-el-Messieh," which means "Servant of Christ." Soon after this persecutions began, and in one way and another he was subjected to continuous, and cruel treatment for some months. Then he was sentenced to prison for a term of two years. Here he was even worse off, as he could not free himself for a moment from the cursings and nagging of the other prisoners who were almost entirely of the Mohammedan faith.

Leaving the faith of Islam and accepting Christianity was the worst crime that one could commit, in their eyes, so he must suffer for it at their hands. Only the loving heavenly Father Who watched over the poor man, knew what he suffered.

On account of good behavior, he was released from the prison three months before his full sentence was up, but even then, when he was freed, he looked as though he had come through a very serious illness of some sort.

As soon as he was able, he began the work of a Colporteur. It seems to be his chief delight to point lost souls to

the Saviour. He is very faithful in his work both in his own town and in going to other towns where there are those who will lend him an ear.

While he was in the prison he says that he read the Bible through five times, and found it his sweetest morsel.

Although his home was one hour's walk from the prison, his poor wife would come almost every day to try to hear from him. She would often bring for him some dainty that she had prepared as a reminder of her sympathy. The jailer who was paid to deliver her message was entrusted with these little gifts also, but after her husband's release she learned that these extra things had never reached him. She was disappointed but said the jailor's children ate them. She manifests a very forgiving spirit, and tries as far as she knows how, to do right, although her husband says that she is not yet ready for baptism. One of their sons has been baptized.

Then in accordance with John 17:9 may we not pray for those who have been given to our Saviour, and in accordance with John 17:20, for those who believe in Him through their word?

Yours very sincerely,
M. R. HART.

EXTRACTS FROM PRIVATE LETTERS.

The following is an extract from a letter written by Prof. R. S. McClenahan, President of Assiut College, written November 10th and gives reassuring news about the conditions existing in Egypt at the present time:

The announcement of martial law last week cleared things up splendidly in this country. Conditions all are quite normal, and everything is moving along in good shape, except that because of the inability to move the cotton crop, business is about at a standstill. The people are perfectly quiet, and there is no sign whatever of trouble. Turkey indeed seems to have very few supporters in the country, and those that exist do not dare to meet and discuss the matter, or say anything against the British control, or criticise her operations in the war.

Ordinary comforts are as usual. Food is indeed cheaper than a year ago, by government regulations. Locally, we are not allowed to cross the bridges or the barrage after sunset, and they say this is true throughout the country, for they are carefully guarded.

The Omdehs and Sheikhs, and Mamours and other native officials are told by the British to strictly mind their business, and not interfere in any way with what operations are carried on by martial law arrangements, which do not remove the courts or disturb ordinary affairs but simply provide for a quick and effective method of disposing of anything, should the necessity arise. Especially, any threatening of Christians has been absolutely stopped, and no one mentions such things any more. At the first, and a month ago, there was a great deal of fear on the part of the Copts, but that is past now.

The following extract from a letter received from Mr. Boyd, of Tanta, Egypt, is also interesting, showing the state of affairs in the Delta:

Egypt being under martial law, has had a wholesome effect upon all classes. In Tanta we experience no inconveniences. All assemblies are carefully watched, since the discovery of certain documents and maps of Egyptian Railways and quantities of dynamite, all of which came to light in the trial of a suspicious German Police Officer in Alexandria. The bridges are carefully guarded. The Government has trouble in collecting taxes. The country people seem to have no money. The railway receipts have fallen from $75,000 to $25,000 per day. There is almost nothing taken in at the Custom House nor by the Telegraph. The price of the latter has been doubled, but after all this, the income is only about one-third what it was before the war. But the schools are larger, the attendance greater, the tuitions higher on the average. The meetings are well attended. The receipts from the bookshops are good. The meetings in the villages are better attended than anytime before.

AN INCIDENT.

The following incident is quoted from "Blessed Be Egypt," the Quarterly Magazine of the Nile Mission Press. It is interesting because of the connection

some of our Missions had with it, and because of the convert's connection with the Faggalie Church in Cairo. We hope some of the Magazine readers will undertake to support this needy one in their prayers.—Ed.

About a year and a half ago, Dr. Hunt brought to us a young convert from Islam, who was a candidate for baptism. It was then felt that we had no work whatever for him, but afterwards Dr. Zwemer suggested that we should take him, and try to teach him to be a colporteur, and he would meet part of the expense. This young fellow took the name of Nasrallah, and was present for the first time at the United Colportage Conference at Zeitoun, where he gave a striking testimony. He was not very successful as a salesman, and as there were other things that caused us anxiety, we felt that he needed very earnest prayer.

A charge was brought against him, and he did not seem to come out of it very clearly. Just as we were considering what was best to be done with him, it was announced that he had been taken by the conscription agents, and would have to serve three years as a soldier. We were very disturbed, and wrote a paragraph describing his case in "Blessed be Egypt" for April, 1913, (p. 51). The challenge was then thrown out—who would take up the case of Nasrallah and pray him through, seeing that the greater part of his time would probably be spent in the Sudan, and in any case he had been enrolled under his old Moslem name. A lady wrote to us from Canada, and said that she would be very pleased to undertake this great spiritual responsibility; she would give a certain amount of time per day to pray Nasrallah through.

Does it tell of weak faith to say that the "unexpected" happened? We thought that, through her prayers and the gracious loving kindness of God, Nasrallah would be kept true to the Christian faith, and that he would be a Christian at heart. In the latter part of June, however, one was astonished to see an upright young soldier at the door of the Ezbekieh Church on the Sabbath afternoon. He came to visit us during the week, and from his story not only did it appear that he had remained a Christian at heart, but God had raised up a friend for him in the person of a British officer, who interceded for him, and the exceptional privilege of alteration of name had been granted to him, *i. e.*, he had really been transferred from the Moslems to the very few Christians that are to be found in the army. Towards the end of July, Nasrallah and two other Moslem converts received the ordinance of Holy Baptism at the hands of Dr. Zwemer in the Faggala Church, Cairo.

While thanking God for this remarkable answer to prayer, let us not forget that Nasrallah's troubles are not yet over. He will need more prayer now than before.

A TESTIMONY.

"There is a great joy in personal work for this needy people. The more one shows of love and interest in the spiritual welfare of the Moslem brethern, the more he longs to show. It becomes a part of his prayer and very life. The difficulties met seem only to quicken, strengthen, and deepen his love for their highest good. His faith in this work grows and the hope of the future becomes bright. *** While talking with two Egyptian workers who has been assisting in the personal effort to reach Moslems, one of them said, 'This work requires great faith, great boldness, and the fulness of the Holy Spirit.' And shall we not add above all, great love?"

REV. W. H. REED,
In the "Moslem World."

WANTED:
MORE WOMEN MISSIONARIES IN EGYPT

I am constantly thinking of reasons why we in Egypt ought to have a greatly increased force of women missionaries. I want to present some more of these reasons with the request that the readers of the Magazine will lay the great need upon their hearts.

By the time you will be reading the pages of the February Magazine those of us who have been detained at home on account of conditions created by the war, will be (D. V.) at work in Egypt

where the opportunities are becoming greater and greater.

In looking through the last Annual Report of the Mission in Egypt, my attention was attracted by the following in the Educational Report: From the Girls' College in Cairo down to the most primary school last year's records gladden the heart. In reviewing the statistics and reports, there is one little school that might easily be overlooked, but its story touches the heart of anyone who knows the condition of the little girls of this land, and longs to give them something better. It is the Kafr-el-Hukama School in a poor quarter of Zagazig, founded by Mr. and Mrs. Hart, a child of their personal sacrifice and devoted care. He who has seen how they sowed has given them to rejoice. There were 103 girls enrolled at a cost of $78 to the Mission. It would be a great work to multiply these little schools, training the girls as they do and making Christian centers for the neighborhood, thus influencing the mothers and the homes.

The carefully worked out Course of Study prepared by a committee of ladies in charge of Girls' Schools has done much to make these schools efficient and more useful as a real evangelistic agency. An efficient inspector of these schools would be a valuable asset just at this stage. She would be able to do much to unify the work, help in supplying teachers, and directing new and inexperienced missionaries upon whom often falls the management of a large school. She could keep in touch with the Ministry of Education and bring to our work the best methods evolved by that department. There are among the women missionaries on the field, several abundantly equipped for this work, could one of them be freed from present duties. One of the Mission's greatest needs is MORE WOMEN MISSIONARIES. There is not a sufficient number on the field to provide adequately for half the work now in hand, much less to move forward to take advantage of the unprecedented opportunities for work amongst women and girls of all classes.

The subject of literature touches on another advance where we as women in Egypt should be abreast with the need. From all parts of the field comes the same appeal: girls on whom love, care and labor have been expended in the Mission Schools drift out of reach and sink back into indifference, largely because there is nothing to give them to read, such as is wholesome for them or such as they would care for, and by the time they are women the power of reading has practically vanished. It would be a step forward if the lady missionaries even as few as one or two, who had the gift of writing, could be set free, partially or wholly, to give heed to this ministry and fulfill it; not only by producing literature herself, but by seeking out those among the native converts or teachers, where such powers lie dormant. THIS IS ONE MORE PLEA FOR A LARGER FORCE OF LADY MISSIONARIES THAN WE NOW HAVE IN EGYPT.

Another thing which has taken place with the large increase of Government and Provincial schools for girls in Egypt, is the loss of a point of contact with an important class of girls. However, we are not discouraged, for we know that there are other points of contact, other than the school, good as that is, but it remains for us to seek out these new points and to work them. For this we need WOMEN MISSIONARIES free from all the routine of the school-room and the hospital, free to give themselves to active, personal work among educated women and girls. This is a need which is facing us these days and one for which we have not had a single recourse as yet.

Damanhour, a large and important city of the Delta, has repeatedly requested the Mission to send them a lady missionary. Likewise, Minyah, a large and important city of Upper Egypt, the center of a flourishing group of churches, has requested time and time again for a lady missionary to be sent to them to train their women and girls for more active Christian service. Every time the Secretary of the Missionary Association is instructed to frame a polite letter saying that their reasonable requests cannot yet be granted for the simple reason that there is no one as yet available to be sent to them. This repeated request IS A PLEA FOR A LARGER FORCE OF LADY MISSIONARIES IN EGYPT.

Cupid with his little bow and arrow works havoc now and then upon our force of lady missionaries. From Sarah B. Dales of precius memory, to our new bride of the Autumn of 1914, exactly 23 have been the victims of Cupid's pranks. Something must be done to fill up the ranks.

Yours for Egypt,
MINNEHAHA FINNEY,
Tanta, Egypt.

EXTRACTS FROM AN ASSIUT LETTER OF DECEMBER 4.

A class of seven girls graduate from the Pressley Memorial Institute Christmas Eve. Fifteen from this Girls' School and seventy-two Assiut College boys united with the church last Sabbath. The spirit in both schools is unusually good. Rev. Shahatta of Melawi preached a splendid sermon and had charge of communion.

Our Volunteer Band is increasing and it conducts twenty meetings in and near the town each Sabbath with an attendance of over three hundred.

Friday in a village I was almost entirely with Moslems. I stopped at a house and was invited most cordially by a Mohammedan woman to go in to talk to them and I promised I would go to her house next Friday. She went with me into the house of the Protestants near and it was difficult to tell which was frightened the most. They both seemed so afraid, but they hardly knew why. Then a Mohammedan woman, who likes to hear the Gospel stories so well, told me how she had worried about me all week fearing they would kill me. There was a Mohammedan man in too, with three or four other women when she told me and I asked what I had done that I should be killed. She said, "Well, they say they are going to kill all the Christians." She seemed to be surprised that I was out alone. I told her not to fear about me, and then I went to a Coptic house to have a meeting, but the woman of the house was over at her Mohammedan neighbor's baking bread but the house soon filled with her Moslem neighbors and I had a meeting with them. I had left home seeking guidance and discretion in what I did and as these people came I felt it was the leading of the Spirit. If there is much danger I would not want to be indiscrete but I feel we ought to go fearlessly and trustingly. I think there is no change yet in village preaching.

One or two of the clerks in Stein's store were arrested last Saturday. It seems they were spies. There have been a number of arrests and I hope the vigilance keeps up.

FROM ALEXANDRIA, NOV. 23.

We have the largest 4th year class the Boys' School has ever had, twenty-seven, and fourteen out of the twenty-seven are Moslems. In the 3rd year there are twenty-one and six Moslems. I always have from twelve to fifteen in my Sabbath School class and from five to nine Moslems. Today I had fifteen and eight of them were Moslems. And the thing that seems to surprise Dr. F.— is that three or four of them are Moslems from a Moslem school, not our students. I tell you teaching this class is the hardest thing I have to do. The boys are very sympathetic and gentlemanly, agreeing with all I say apparently, but I fear they are not getting as much out of the lesson as I want to give them. Yes, I know that if I do my best God will take care of the result. I do try to do my best and sometimes I come from that class too weary to go to church.

And the Girls' School is larger than last year. Most of us felt that the attendance there would be small because money is so scarce and so many salaries have been reduced. And here God rebuked us again. Tuitions are hard to get and come in slowly, but they are coming in much better than was expected. And I think this is true of all over Egypt. The Girls' College is one exception.

Miss Cabeen is very happy over the prospects of a new location for Karmous School. The contract for a new house not yet completed has just been signed and she will have larger rooms and it is so arranged that three rooms can be thrown together for meetings. Mr. Mitry is to be put in charge of the regular meetings and it is to be the nucleus

of a second church. That may be a long time coming; only our heavenly Father knows.

THE FOLLOWING INTERESTING MESSAGE IS FROM OUR FRIEND MRS. H. M. HARVEY.

The Theological class connected with our mission opened on November 3rd. There are thirteen students in attendance. There are four of the second year, four of the third year and five of the first year. Eight of them live in this building, four of them are married and have rooms outside, and one lives with his sister in the city.

There is an article in the last "United Presbyterian" received, on names. I think some of our names will be interesting to you. There are three named Abraham, one Isaac and one Jacob. The mother of one thought so much of Dr. Watson that she named her boy for him. We trust that he will live as long, be as acceptable a preacher and do as much good as the one for whom he was named. The father of one of them was very much opposed to his son even going to college, but he had a good mother who insisted on his being allowed to attend college and all the time kept his entering the ministry before him. The man himself is very thankful now for the influence of his good mother and very happy with the thought that he is preparing for work for that Master. They are all willing workers and are helping very much in the work in Cairo and villages near by.

Besides these, there are seven young men, who wished to do evangelistic work, who did not feel quite prepared for it, so they are receiving lessons from the professors in the Seminary and take their turn in the meetings.

There are in Cairo seven places of regular preaching, besides a new service just started in Heliopolis, or New Cairo. Three of these places have regular meetings. There were over two hundred at the prayer meeting in the Faggali quarter last Tuesday night. The pastor is very earnest and acceptable.

Our friends in America seem to be very anxious about us, but we feel that Egypt is one of the very safe places on earth just now. We never slept more soundly or felt more free in going about than we do now. There must be over one hundred thousand British soldiers in Egypt. They are the means; but our trust is in the Lord Who rules over all and Who is our refuge at all times.

Good word comes to us from Assiut. At their last communion, fifteen girls from Pressley Memorial Institute, the girls' school, and seventy-two boys from the college, professed their faith in Jesus and connected with the church. This must rejoice the hearts of all God's people, especially those who are praying for us.

I feel sure that many earnest prayers are being offered for us these days of war and sorrow. Oh, that the many prayers offered, would be answered and this bloody war brought to an end! It is hard to see just why it need be, but we know that He Who rules over all makes no mistakes. Let us trust and not be afraid.

Cairo, Egypt.

MISS MINGER'S LETTER.

Editor's Note:—Miss Minger's letter was received too late to enclose in last month's budget. Since writing this letter Miss Minger has been very ill, and for some days her case was considered very serious. Our own Dr. White was in attendance on her and has spent herself in doing all in her power to preserve this precious life. Miss Minger is now convalescent, and is slowly gaining strength. We are so thankful for her spared life.—Mrs. E. L. Porter, Rawalpindi.

The above note and Miss Minger's letter were received Monday, January 24th. On January 27th a cablegram announced the death of Miss Minger.

Oh our stricken India! Three deaths from the ranks of Christian workers in eight months and the laborers are so few and the multitude so great!

The following is Miss Minger's letter referred to in Mrs. Porter's note. Miss Minger was taken with serious illness soon after this letter was written.—Ed. Magazine.

Dear Friends of the Magazine:—

It is just a year since the missionary party of 1913 sailed from New York on the S. S. "Mauretania," and it has been a busy, happy year for most of us; though to some it has brought deep sorrow, in which we all shared.

At the annual meeting of the mission last year I was assigned to Sangla Hill, and my new home has become very dear to me, for though the city looks bare and hot, the Mission Compound has been made attractive by the trees and shrubs which have been planted by Miss Hill and Miss Brotherston and the Caldwell's, "pioneers" of Sangla, for they are the first missionaries who have lived here, and they have done so much to make Sangla Hill an attractive place to live in.

When I came down in November I found Miss Hill getting the camp things ready, and we were off to our work of itinerating in the District before many days. Not having a horse we started in a hired vehicle and though we had some rather rough rides, we were able to get over our District, and the work was not delayed.

The camp days were enjoyable ones, it seemed nice to meet the women in the different centers, occasionally we came across someone from Sialkot, my former district, and it seemed nice to find someone occasionally who had been to the Memorial Hospital in Sialkot.

After we came in from camp work in the Spring, the Caldwell's finished their packing for America as their furlough time had come. They left us the last of April, but before they left we asked Mr. Caldwell to call in a man who owned a nice brick house on one of the main streets of the city; the man was a rich Sikh farmer living in a village some miles out. The house had been vacant for some time, and we had looked at it longingly as an ideal place in which to meet our women and girls, as a dispensary or school building, for either of which purposes the house seemed well adapted.

Mr. Caldwell did so much for the people in a medical way, and they had great faith in his ability, but after the Caldwell "medicine closet" was closed, the women and sometimes the men too, began coming to us for medicine, so we decided to ask this Sikh man about the rental of his house for a little dispensary. He seemed delighted to think we desired the house for such a purpose, and said we might have it at once. We took him at his word, and went down and cleaned the rooms, moved down a couple of camp chairs and tables and a few medicine bottles, and told the city and village women to come to us there instead of coming out to the mission bungalow, and thus our "social center," and social service for the women of Sangla City and District was begun.

One pleasing feature of the work has been that all castes and classes of women have come to us, the little coolie women who carry heavy baskets of earth up and down the canal banks, (working on repairs) have come as well as the wives of the highest town officials. Our Christian women have also come from all sides of the District, and we feel so glad to

think God has used the simple remedies and medicines which it seemed safe for us to give, who are not doctors, and we are sure He has given relief and blessing to the many who have come to us.

Miss Hill is a wonderfully effective teacher of Bible stories and the women could usually repeat a story or a verse they had learned, when it came their turn to receive medicine.

The work this summer has been carried on by special funds, which had been given us for evangelistic work in Sangla. There is no provision as yet for its future needs, as the District work will take all our time this winter, but we are praying that if this be His plan for our work for next summer, funds for the purchase of medicines may come to us from somewhere.

We feel that the need for a doctor or medical help of some kind is very real here in Sangla and our hearts ache for so many who must go uncared while there are so many capable physicians with scarcely a practice at home. Could some of you who are mothers, have gone with me into a home to which I was hastily summoned the other morning, and could you have seen what I saw, and realized as I did the urgent need for a capable physician, you would put forth more energy, more pleading into your prayers, and you would beseech the Lord to send help, to send funds at least for an Indian doctor who might be supplied with necessary instruments and appliances for emergency cases.

Yours in joyful service,
EMMA MINGER, Sangla Hill.

INDIFFERENCE!

"The great sin of Meroz was the sin of indifference. When the fight was on and every man was needed Meroz remained idle, caring for nothing about the issues of the battle. The great sin of the Church today is the sin of *indifference.*

"Men are so busy about the things of this world, buying and selling and getting gain and living in luxury, that the work of saving the lost is a matter of no concern to them. I believe if there is any one thing that must cause the angels to weep and the Son of God to be filled with sorrow, it is that the people to whom He has entrusted the work of saving the lost are perfectly indifferent to the condition of those who are sinking down to darkness and despair. Jesus could stand the awful agony of the Cross, and when the cruel nails were driven through His hands and feet, when the spear was thrust into His side, we hear no murmer of complaint; but when He stood over Jerusalem and saw her iniquity and realized that people of God were not concerned about the condition of the world, He was moved to tears."

—Extract from sermon by Rev. F. E. Taylor, D. D., in Bible Magazine.

* * *

When I have time
So many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I will help to lift them from their low despair;
When I have time.
Now is the time!
Ah friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not meet you in the coming year—
Now is the time.

ADVANCED CLASS IN DOMESTIC SCIENCE, PRAIRIE INSTITUTE, PRAIRIE, ALA.

COOKING CLASS, U. P. MISSION, RICEVILLE, TENN.

SHOWING DOMESTIC SCIENCE IN FREEDMEN MISSIONS UNDER CARE OF WOMEN'S BOARD

EDITORIAL.

MISS EMMA MINGER, SANGLA HILL, INDIA, JANUARY, 1915.

Miss Emma Minger had been a missionary since 1902. She had special preparation for her work as a trained nurse, and spent her first seven year in the Memorial Hospital at Sialkot, Dr. Maria White in charge.

Upon her return to India one year ago she was placed in charge of the dispensary at Sangla Hill.

We ask our readers to follow the last message of this devoted missionary, to our Magazine in this issue very thoughtfully. She says, "Our hearts ache for the many who must go unsaved while there are so many capable physicians with scarcely a practice at home. Could some of you who are mothers have gone with me into a home and could see what I saw, you would put more energy into your prayers."

Miss Minger's work is done—but her life goes on in India. Those who have been associated with her, say she was a noble woman, not only skilful in her chosen calling as a trained nurse, but rarely gifted in spiritual things.

There is great sorrow in our India Mission these days. The opportunity for saving India for Christ is increasing beyond anything we at home understand. The mystery in the plan of God to take one, and another, and again another in fast succession is not ours to question.

Miss Minger closes her letter: "Yours in joyful service." The heart of the missionary grows faint only as it looks and waits for re-inforcements from the church at home, and when they fail to come, that is real disappointment. Who will go! Who will send! Who are to help fill the great gaps, made so by these deaths, Mrs. Ayers, Mr. Nicoll, Miss Minger—all in a few months and each one so necessary to our mission in India?

See the hand of God in these strange bereavements to the Mission in India. If the church fails to realize the awful need of the non-Christian world, and fails to associate itself with the limitless power it holds in the knowledge of Jesus Christ, then it would seem so far as the individual and the church is concerned the sacrifice of lives in the mission field has been in vain—nothing but the uplifted Christ drawing the multitude to Himself will account for the Christ-like devotion in service as required in the life of a missionary.

"Except a grain of wheat fall into the earth and die, it abideth alone, but if it die it beareth much fruit."

Mrs. Ayers, Mr. Nicoll, and Emma Minger in rapid succession were laid in India's soil. Today their lives bear fruit, with the large number who also have fallen in our India Mission, and in all this there is a possibility of the enrichment of the church.

To do God's will—that's all
That need concern us; not to carp or ask
The meaning of it, but to ply our task
Whatever may befall;
Accepting good or ill, as He shall send,
And wait until the end.

* * *

It is the motive that makes the missionary.

* * *

Missionary work means: CONQUEST, SACRIFICE, SUFFERING, VICTORY.

A MISSIONARY BY PROXY.

A good-natured lady who had become somewhat interested in Missions, rather startled a missionary the other day by saying, "Please convert a dozen natives at my expense."

The remark sounds ridiculous, but is it in effect what you are saying? You are willing to give your money "to convert the heathen," but how much personal effort are you putting into it? Does it cost you anything? Are you praying, as well as giving? The hard cash without the personal effort behind it, without the prayer life that works in partnership with God is worth absolutely nothing. If each one would ask, not "How much do I give to missions," but "How much do I pray for missions," the kingdom of Christ would come the sooner. "Present your bodies a living sacrifice" is the command given by the Holy Spirit.

Pray for the Temperance work in Pathankot which seems to give so much promise of being the forerunner of a mass movement among the high castes towards Christianity. And also pray for the Men's Bible Class conducted by Miss Campbell. Many of the members of this class are from the high castes and are deeply interested in the Bible teaching.

Pray for the wives and mothers of the Sikh and Mohammedan soldiers who have gone to the war from our mission districts in the Punjab. As our ladies go about from camp to camp this winter the women crowd around them eager for news of the war, telling that this one or that one has gone from our village to the front.

Pray very especially for the Indian Church. That out of the turmoil and confusion of war may be born a self-governing, self-propagating, self-supporting Church, a missionary Church to her own people. That the shortage of funds which is being keenly felt in many missions in India may throw the Church on her own resources and strengthen and build her up. That leaders may be raised up from among her own people who are of God's own choosing.

Pray for the work in Egypt! Mrs. Harvey writes of the wonderful opportunities there today, for the Gospel message. She says, "I do not remember a time when people seemed more willing to listen to the preaching of the Gospel. Our Church and prayer meetings are full. At a women's meeting in a remote part of Cairo there were seventy women present. In the Faggala Church before communion services, they had a day of fasting and prayer, during the hours of eleven and twelve; two hundred men and women were present, and continued in prayer until four in the afternoon. This surely seems the work of the Holy Spirit through prayer.

* * *

Shall the Spokane Convention be the time of preparation for the women of the United Presbyterian Church? Shall this be our "Upper Room" where we wait for the "promise of the Father?" Will there be for us heart searchings that will cleanse our hands, hearts and ways for the day of our opportunity? Will we ask ourselves again what we have done, what we are doing, what we are willing to do to make the conditions in us and about us more heavenly? As we wait in prayer, will the vision of the "tongue of fire" be before us as an inspiring hope of what may come to us? Will the sermon of Peter that voiced God's message to the world be the message we most desire men to hear? For some of us this will be so. But why not for all? Let us be of one mind in this also. Let us be found altogether in one place. Let our hearts and our prayers be at Spokane; and the promise will be fulfilled.

* * *

Multiplicity of organizations can not take the place of the vital touch with Jesus Christ.

Every delegate, indeed every woman in the church, will feel that every gathering of Christians should give expression in some way to the universal prayer for Peace. All will pray for the spirit of peace in the Convention. But the Christian thought of the world is focused on World Peace—International Peace—peace between the nations of the world. We believe that the entire work of the W. G. M. S. makes toward this end. We feel that the mission of the church is to bring peace to men. World conditions certainly present the most extraordinary opportunity of all time for the consideration of this subject.

"Into the face of the world's unrest, God flings His challenge to a task that will tax all its resources, absorb its energies, be worthy of its powers—the task of binding together all nations, made up of diverse peoples and races, into one great brotherhood in Christ."

* * *

Female education in Japan is wholly the result of Christianity.

* * *

THE AMERICAN BIBLE SOCIETY IN ALL LANDS.

The veteran Protestant pastor in Mexico City reports widespread interest in the Bible among the troops stationed in the capital. He has visited the prisons and penitentiary and receives many expressions of gratitude for the gospel message which has lightened weary lives.

* * *

The Arabic Bible used by both Syrians and Arabs is one of the most important versions of Scripture ever produced. More than *two million volumes* have been issued by the American Bible Society. The British and Foreign Bible Society assist in its circulation.

* * *

The American Bible Society is approaching its hundredth birthday, It was organized in May, 1816, and accordingly it will have completed a century of service for the churches in May, 1916. It is preparing for the observance of this important anniversary. One of its Secretaries, the Rev. Dr. Haven, is now in the Far East, and among other things is arranging for the observance of the Centennial there. The Recording Secretary of the Society, the Rev. Dr. Henry O. Dwight, has laid aside other duties to write the history of the Society which will appear in season to enable all its friends to profit by the knowledge it will contain and to join in a great festival of commemoration.

* * *

The Panama-Pacific Exposition, which opens in February, will have as one of its features the holding of a great many congresses on all sorts of subjects, mercantile, social, industrial, philanthropic, and religious. Among other things The American Bible Society will conduct a World's Bible Congress. This is appropriate inasmuch as the date falls in its own centennial year, but it will not be a part of the Centennial celebration. The subject will not be the Bible Society, but the Bible, its use and value to the world in the light of its history as a book. Papers or addresses will be presented from many countries; and although war conditions may make this difficult, the Congress will be held. The Society will bring from across the Pacific speakers and papers to gather at the Golden Gate and rehearse what God is doing by the Bible in China, Japan, Korea, Siam, and elsewhere.

* * *

A MILLION BIBLES FOR A MILLION SOLDIERS.

The American section of the World's Sabbath School Association is attempting to raise a fund of $50,000 by "nickels" from a million Sabbath-school scholars, to put a million Gospels or Testaments in the hands of a million soldiers in the various armies now engaged in war, and in the languages needed by them. Each book is to contain the inscription, "Presented by an American Sabbath-school scholar." The

American Bible Society has undertaken to provide and distribute these books, *provided* the cooperation of the European Bible Societies and similar institutions can be secured. This is a large undertaking for both parties. To collect one million nickels is no light task and cannot be done today or tomorrow, even by a society so skillfully organized and efficienty conducted as the World's Sabbath School Association. They offer each scholar a pretty book marker as a receipt for the nickel gift, and this will doubtless be a very taking inducement to many scholars. Already receipts have begun.

On the other hand, to distribute a million Testaments at any time is difficult, and much more so now. It may cost a very large sum to distribute the books. They must go to the soldiers on the field, so far as possible, to the prisoners in camps and especially in hospitals, and to the wounded of whatever nation.

* * *

The Spirit of the Convention certainly should be one of united effort. So often we have some special line of work in which we allow our interest to center. But the work of the Convention has to do with the whole work of the church, and provision must be made for each department. There are times when one department seems to be of special importance and to demand especial attention, but this does not mean that some other part of the work is to be slighted, but rather that local or exceptional circumstances present unusual opportunities which must be grasped. However, this does not justify overlooking any other part of the field. Let us pray for the spirit of united effort in the Convention of 1915, that no part of the work may be neglected, and that the symmetry of a perfect whole shall be the result of the meeting.

Railroad rates and all probable contingent expense to Spokane Convention, next May, will appear in March issue of the Women's Missionary Magazine.

ABOVE ALL NATIONS.

The one mundane thing that at present seems to rise superior to all nations is that great organization of mercy—the International Red Cross. When one thinks of the noble men and women in this association, whose sole object is to relieve human suffering wherever found, more than ever foolish as well as terrible appears the work of those thousands who are deliberately causing suffering. Difference of country, creeds, rulers, governments, or even race; how small they all are compared to the great cardinal principles of good which can unite! The one principle of mercy sweeps aside as nothing all the petty differences which the mind of the world is exaggerating to such huge and harmful proportions.

* * *

Fellowship with Christ thrusts us forth to service.

* * *

The official road to the Spokane Convention is the Chicago, Milwaukee and St. Paul R. R.

See March issue of the Women's Missionary Magazine for full details, etc.

"India is the hardest mission field and Africa is the most unhealthy."

* * *

What message is the Church to hear from the field of war? A message of the failure of Christianity? NO! But a message of at least a partial failure of Home Missions. Had the nations now at war been imbued with the spirit of Christ, war would have been impossible. Is God teaching us again that the work must begin at Jerusalem? Do the Christian nations of today present the best or all that God will do for men? In all the ages since Pentecost there has not been such a call to Home Missions as is voiced by the belching cannon and striving hosts of men in Europe today. It must be clean hands and pure hearts and righteous ways that carry the Gospel of Peace to the nations.

THE SPIRIT OF THE CONVENTION.

"Not by might, nor by power, but by My Spirit, saith Jehovah of hosts." What do we wish to accomplish in our Convention of 1915? What is our purpose in holding a yearly Convention of

ROYAL GORGE, GRAND CANON OF THE ARKANSAS, COLO. ON MAIN LINE DENVER & RIO GRANDE RAILROAD. HEIGHT OF WALLS 2,627 FEET.

the Women's General Missionary Society? Someone says, it is to read and hear reports, an accounting of stewardship. Yes, but it is more than this; it is that those who attend, and through them those who must remain at home may be inspired with a deeper devotion and greater zeal in the Master's service.

The accomplishment of our purpose does not depend upon the place, program, or personnel of the Convention, although we believe that these all will contribute to it, but it depends upon the *spirit* of the Convention. Shall it not be the very spirit of the Lord Himself? His spirit when He said, "I do always those things that please Him;" His spirit when it was said, "He must needs pass through Samaria;" His spirit when He prayed, "Father forgive them for they know not what they do;" in short, His spirit of devotion to duty, love for the lost, and loving forgiveness toward His enemies.

And how are we to have this spirit in the Convention? Only by constant, earnest prayer; by prayer without ceasing on the part of every woman, in every society in the United Presbyterian Church. By daily petitions to the throne of Grace for the Holy Spirit's presence and blessing upon our Convention. We are praying, today, in Philadelphia that the visit of Mr. Sunday, the evangelist, may mean a great blessing to our city. Why should not the Convention mean the same to the city of Spokane and the women of the Western societies, as well as to all those attending?

The committee is hoping to be able to present a program that shall be "sustaining" as well as interesting and appealing, that shall inspire the Women's General Missionary Society to accept the challenge of the heathen world and go forward into the greater opportunities that are opening before us. But it can only be so if this spirit of devotion, zeal, and loving forgiveness and unselfishness rules. Let us pray that this may be true every day, from this day to the 14th of May, for "more things are wrought by prayer than this world dreams of."

MRS. LYTLE RODGERS FREE,
Philadelphia, Pa.
First Vice President of Convention.

THE TEMPERANCE YEAR BOOK FOR 1915

Issued by the Women's General Missionary Society of the United Presbyterian Church, is now ready for free distribution, six cents for cost of mailing is all that is necessary, when you write for it.

It is not only up to the standard, but it is a decided improvement on previous years. It is larger and contains more reading matter. It shows a great amount of labor. There are 52 pages, each containing a weekly calendar brimful of Temperance items. There is no reason why every home should not have the TEMPERANCE CALENDAR.

Order from Mrs. R. C. Morton, 2020 Perrysville Ave., N. S., Pittsburgh, Pa.

Be sure to enclose SIX CENTS IN STAMPS TO PAY FOR MAILING.

NEW SUBSCRIPTIONS TO THE WOMEN'S MISSIONARY MAGAZINE.

December 29, 1914 to January 29, 1915.

IS YOUR SOCIETY HERE?

Previously reported	89
Hebron, Ind.	1
Y. W. M. S., 1st Church, Monmouth, Ill.	2
Mays, Ind.	1
Newton, Iowa, one for library	3
First Church, Xenia, Ohio	1
Ainsworth, Iowa	1
Burlington, Wash.	2
2nd Church, Washington, Iowa	1
High Rock, Pa.	2
Laurel, Pa.	2
Sandy Lake, Pa.	1
Y. W. M. S., Monmouth, Ill.	4
Elizabeth, Pa.	1
Eighty-Four, Pa.	2
Viola, Kans.	2
Homewood Congregation, Pittsburgh, Pa.	1
Allerton, Iowa	3
Service Cong., Albia, Iowa	1
Redding, Iowa	1
Olathe, Colo.	1
Jersey City, N. J.	1
Baltimore, Md.	3
North Kortright, N. Y.	1
Salinas, Cal.	1
Chester, W. Va.	1
Wilkinsburg, Pa.	1

How can any woman in the United Presbyterian Church keep informed without mission study, and how can she study without the help of her own Women's Missionary Magazine?

* * *

The Bible in Korea is a living book. People have traveled 100 miles on foot in order to study its truths.

* * *

WORDS OF APPRECIATION.

Dear Magazine:—

Since the enlargement of the Magazine I've had it in mind to express in a small way my appreciation of it, and fear our silence may seem an indication of indifference; but, not at all. So far as I've heard any expression, it has all been in highest praise and when the last number came in I sat down and read it from cover to cover at one sitting and found it most interesting, and knowing that my husband had read it, I remailed it back to America to one I knew would be interested in it, but feared they might not see it.

The Magazine is *greatly improved* and I wish for it the *greatest success.*

We have nothing exciting to report from the mission field. All excitement centers in the war. We do not feel in the least excited over the reports and the work moves on quietly and there is little difference between this and former years, except it be that money is scarce and tuitions hard to collect.

The schools are full and in some cases teachers are over-worked on account of the illness of some and the absence of others who have not yet returned from America.

We are all looking forward to the "Conference of Workers" for the deepening of the "Spiritual Life" which is to be held the coming week in Zeitoun. There has been earnest prayer for the leaders that they may be used of the Master for a great awakening among the workers and a real revival among us all.

With hearty congratulations and prayers for the success of the Magazine, believe me,

Very sincerely,

ELIZABETH NEWLIN GIFFEN.

Cairo, Nov. 6th, 1914.

* * *

"Your second very kind letter came to hand. I want to thank you again most heartily for your deep interest in the work in which we are engaged. I am very glad to hear that your Magazine is making such progress. I feel that you did wisely in raising the price and you are certainly on the right track in giving the Magazine the character of a more general organ. I have noticed how valuable many of your articles are and feel that you are sending forth a Magazine that will lead others outside of our own Church to be glad for it."

Very sincerely yours,

Thos. M. Chalmers,

Editor of Prayer and Work for Israel.

2654 Marion Ave., New York City.

January 27, 1915.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

2929 Taggart Street, North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

A WORD.

"A Word to the Wise is Sufficient," says the old proverb. May it prove to be sufficient to bring in promptly the Thank-Offering Blanks well filled in, from all the Women's, Young Women's and Junior Societies in the Church.

A Word to the Presidents:

See if your Blanks have been filled in correctly and sent to your Presbyterial Thank-Offering Secretary. If not, have them sent *at once;* or run the risk of having your reports incomplete at the May Convention.

A Word to Presbyterial Thank-Offering Secretaries:

Have you used every effort in your power to secure a report of Thank-Offerings for 1914 on the Blanks from every society in your Presbyterial? If not, why not?

Honor Roll.

To win a place on the Honor Roll of Presbyterials, the Thank-Offering Secretary must send to the General Secretary before the close of February a filled in Blank report from every auxiliary society.

A Word to All Co-Workers:

Will you not help to bring your Presbyterials up to the high plane, where all the sixty-three in the home land and the eleven in the foreign fields will be on the Honor Roll for having given a Thank-Offering in 1915, and have all Blanks sent in from societies by February 1, 1916, to the General Secretary?

"All at it—

Always at it,"

Will bring desired results.

TRY IT.

GOOD NEWS!

Pass It On to the 1915 Workers.

The bountiful sowing of good seed in the form of addresses and the circulation of helpful literature, with the Missionary Magazine, during the early months of 1914, under God's blessings, brought forth a rich golden harvest of fruit last Fall. This good news brings gladness to the hearts of all who have had a part in advancing the Thank-Offering cause during the past year.

Right effort, plus earnest, persistent prayer can accomplish great things for God.

The "Ingatherings" began early in September, and in most congregations the sheaves were garnered before December.

What Next?

Workers! Begin *at once* to plan for the harvest of offerings in the Fall of 1915. Each year has to have its own preparation for its harvest season.

The soil must be stirred up: the good seed must be carefully sown: the sunshine and rain from heaven must fall, ere a plentiful harvest can be gathered in.

The sowers and the reapers must go forth in the strength which God alone can give.

Workers! Be up and doing! "Whatsoever thy hand findeth to do, do it with thy might," saith the Lord.

Presbyterial Secretaries:

Get into close touch promptly with every society within your bounds. See that every society has its Thank-Offering Secretary. See that the society Presidents and Thank-Offering Secretaries be organized into a congregational committee. See that this committee keeps the subject of Thank-Offering before the societies in

the form of prayers, helpful messages or good literature at every monthly meeting. See that it plans to place a "Thank-you" box in every home. See that it keeps before the societies the amount of offering given by each in 1914, and strives to double the sum where possible, for the "Ingatherings" of 1915.

As the good work in all the mission fields under the care of the Women's General Missionary Society advances from year to year, more laborers are needed. More laborers mean more salaries. More salaries mean larger contributions and more liberal Thank-Offerings.

Shall the necessary helps be forthcoming for 1915 and for the future years? The women and children of the Church must answer. They have always been found marching in the front columns of the Lord's co-workers in the past. *We fully trust them for the future, and they will not disappoint us. Failure is a word not found in their vocabulary.*

A NOTE OF ACKNOWLEDGEMENT.

Because of a sprained right arm, your General Thank-Offering Secretary has for nine weeks, been unable to acknowledge the many letters from her co-workers over the Church, and the kind remembrances from friends in the home and foreign fields at the Christmas-tide. In this public way she wishes to express her hearty thanks to all to whom she is specially indebted.

SELF-DENIAL AMONG THE FREEDMEN.

Extracts from a letter by one of the workers.

Last Sabbath, December 6, 1914, was the day set aside for our Thank-Offering, and with us it was a day of rejoicing. I have for the past three weeks been studying the condition of the people in this immediate and surrounding communities. Some of the most pathetic facts have come to me, facts of real poverty. The landlords are taking from many of the tenants everything they have, cows, corn, peas and even their potatoes. They refuse to advance them any provision.

Many have refused to rent another year to the old tenants who have rented from them many, many years. Everywhere one can hear the same expression, "What will the poor people do?" And a very fitting question it is. In very truth, what will they do?

The children are out of school because they haven't sufficient shoes and clothing. There is a continual call for children's shoes and clothing. I recall a rather interesting incident of one of our own boys. A little over two weeks ago, I noticed one of our boys standing in the hallway with a small chicken in his hand. He had come for shoes. 'Twas raining very hard and rather cold. His toes were actually out. Mrs. Elliott looked in vain for shoes and he went away in the rain with his little chicken. Monday came and Tuesday yet he was not able to get to school because 'twas still raining, and no shoes. We were very anxious because he is one of our brightest boys and genuinely good. Wednesday morning Mrs. E. came across a pair of shoes she thought would do, so she took them to school intending to send his brother home with them. To her surprise she found the boy in his seat. She asked him if he had gotten shoes. He said, "No maam, but I wanted to come to school, so I put on mama's. Yes, there he was, fourteen years old, in his mama's shoes.

This is only one of many cases. Our pastor in his sermon last Sabbath morning (Text, Luke 12:7) said, "I have passed through three panics in my lifetime, two of which I remember very distinctly. The panic of '96 brought me much suffering and personal thought, but my friends, I stand here to tell you of a very truth, I have never seen such hard times as we are now witnessing."

On that same afternoon we were planning for our Thank-Offering. We could hardly expect much with such "hard time" staring us in the face; and yet herein we rejoice. The Junior M. S. doubled its offering of $2.50 last year and we thankfully acknowledge $5.00. The Young Women's Society gave $6.25, $3.00 more than last year. The Women's Society thus far has $12.00 and all boxes not in yet. $23.25 seems to us more than the actual value of each dollar, when we know the sacrifice with which much of it was given.

One of the girls from our graduating class for this year gave her last quarter and received word from her grandmother the next day that everything they had was taken by the landlord. That means she must go home when her month is up. The teachers have given out all the work they have and we can do nothing for her.

S. K. P.

THE BEAUTY AND POWER OF GRATITUDE.

Gleanings From a Sermon by Charles E. Jefferson, D. D.

Gratitude is a grace. It is a thing of beauty. Men have been known to rail at prudence, and to criticize humility, and to scoff at piety, but who ever spoke slightingly of gratitude? We all like it and are refreshed by it. It is beautiful both in youth and in age. It is lovely in the peasant and in the king. It is comely in the rich and in the poor. Many a hovel is illumined by the glory of it, and many a mansion is dark because of the lack of it. Homely people become beautiful when the light of a grateful heart shines through their faces. We increase the beauty of the world by adding to its stock of thankful feeling.

Gratitude is a debt. We fell defrauded when we do not get. The man who receives a favor from us and gives no response, wounds us. Nothing hurts worse than stupid silence or cold indifference when we have done our best to help. There is no experience more painful than that which we suffer at the hands of those whom we have befriended and who turn against us.

We cannot see others treated with ingratitude without suffering a sympathetic pang. Our hearts go out to all parents whose children are forgetful of what they owe. Even in little things we demand that the debt shall be paid. When, for instance, a woman accepts a seat in a crowded street car which belongs to another, without a sign of recognition of the favor which has been shown her, every well-bred person present feels that she has not met her obligations. If a child picks up a handkerchief and hands it to its owner, we expect the owner to say, "Thank you." If he does not say it, we put him down as a boor. Gratitude then, is a feeling which must be expressed. There are many feelings which we can wisely keep to ourselves, but this is not one of them. Thankfulness must find a tongue. Unless it speaks, it stands condemned. We are robbing the world, when we do not pour our gratitude into words.

Gratitude is a force. It moves men. It heartens them. It lifts them to higher levels. It endows them with new powers. It makes them mighty in the pulling down of strongholds, and in the performing of wonders. We can do anything for one to whom we are genuinely grateful. A heart fully awake to the goodness of a benefactor is fervent to make a suitable return. It is upon the motive of gratitude that the Christian religion relies for the conquest of the world. Christians are to work for God because of what God has done for the world in Christ. Paul never asked his converts to do hard things without reminding them of their blessings. Only as they were grateful was it possible for them to fight the good fight and finish the course. He himself felt equal to every situation because his heart was overflowing with gratitude to Christ. "He loved me! He gave Himself for me!" This was the thought which made him dauntless in the midst of the tempests, and rendered him invincible all along the perilous way which led down to the gates of death. We would all be stronger in every good word and work if we abounded more in thanksgiving. Much of our impotency is due to a heart but feebly grateful. Gratitude is a form of power. One of the problems of life is how to increase our stock of it.

SENIOR LIFE MEMBERS.

$25.00 Each.

Received Dec. 16, 1914 to Jan. 15, 1915.

Mrs. R. C. Wilson, a member of the W. M. S., First Church, Pittsburgh, Pa.

Miss Elizabeth Thompson Reid, First Church, Pittsburgh, Pa.

Miss Mary Bowman Reid, First Church, Pittsburgh, Pa., made a life member by a friend.

Mrs. John C. Smith, Wellsville, Ohio. By the W. M. S., Wellsville, Ohio.

Mrs. Wm. Baird, Merrimac, Wis. By her five children.

Mrs. Archie Shank, Merrimac, Wis. By her three sons.

Mrs. James Gribben, Ingram, Pa. By the women of the Ingram U. P. Church.

Florence A. Duncan, Keota, Iowa. By her parents, Rev. and Mrs. J. M. Duncan.

Mrs. L. D. Robinson, Washington, Iowa.

Mrs. J. M. Ross, Los Angeles, Cal. By Mrs. Wm. Ure, Omaha, Neb.

Mrs. E. W. Anderson, a member of the W. M. S., First, Wilkinsburg. Pa.

Miss Anna L. Kelso, Carnegie, Pa. By the Y. W. M. S., Carnegie, Pa.

Miss Ella Kerr, Martin's Ferry, Ohio.

Mrs. Harry E. Hammond, St. Clairsville, Ohio.

Miss Elizabeth M. Watson, New Athens, Ohio. By her aunt, Mrs. M. C. Watson.

Mrs. J. P. Cowan, Indianapolis, Ind. By her relatives.

Miss Amelia McConnell, Rochester, Pa.

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Mrs. George Alexander, Youngstown, Ohio. By her husband.

Mrs. J. A. Freed, Sebring, Ohio, in memory of her mother, Mrs. Warnock, deceased.

Mrs. Rebecca C. Chamberlain, East Palestine, Ohio.

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Mrs. D. R. Turnbull, East Palestine, Ohio.

Mrs. W. B. Boies, East Palestine, Ohio.

The above four are members of W. M. S. and Y. W. M. S.

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Miss Clara Wyke, Bulger, Pa.

Mrs. J. R. Wilson, Bulger, Pa.

Mr. H. M. Glass, Bulger, Pa.

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Mrs. G. H. Radcliff, member of W. M. S., Shadyside Church, Pittsburgh, Pa.

Mrs. Maud Slemons, Hubbard, Ohio.

Junior Life Members acknowledged in the Junior Magazine.

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YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India — Miss Eleanor W. McConnachie, Pathankot
Dr. Anna Boggs Watson, New Athens, Ohio
Miss Bertha Houston, Frenchburg, Ky. — Miss Christianita Totten, Henderson, N. C.

HOW SUCCESS CAME.

Did any of you ever say, "We cannot organize a Young Women's Society in our congregation because very few of our young women care to unite in such a cause; or, there are too many meetings already; or, there is no one to assume leadership; or, the subject of missions is dry and uninteresting; and a dozen other things?" Is it not time to cease making excuses and search for a reason for our lack of success?

In a certain congregation, a pastor and his wife visited all of their young women, inviting them to the parsonage on a certain evening, the Presbyterial Secretary being present to address the assembled audience. An opportunity was then given the young women to signify their willingness to uphold the organization. Over thirty signed their names, thus becoming charter members of the organization. This was nearly fifty per cent. of those present. A social hour followed when dainty and delicious refreshments were served.

Can it be true that much of our failure in Christian activity is due to the absence of *personal* work? Do we expect anything worth while to *just happen?* Are we serenely happy to let things take their course? "Topsy" said she "just growed." How many young lives are "Topsies" in the Christian life, growing anyway and anywhere for the lack of the personal touch! *Try personal work and expect success.*

SECRETARY.

OUR MISSIONARY MAGAZINE AND THE YOUNG WOMEN.

These days the market is well-stocked with magazines. Time was, not many years since, when such a publication was almost if not altogether unknown. Some of the older generation point with pride to the time when they were possessors of that once famous publication, Godey's Magazine. They grudged not the three dollars expended annually. Now there are scores of publications of all grades, prices, and styles; magazines ranging from the highly devotional, missionary, or educational, to those created merely to please the fancy or while away a few tedious hours.

Of the magazines, missionary in character, some deal with world-wide missions; others are more specific in their treatment. Our own Magazine belongs to the latter class. There is great benefit to be derived from all of these publications. No reliable magazine should be lightly esteemed. For some reasons, however, the denominational magazine is of particular advantage to the young women. All members of the church need to know concerning our several mission fields. Of the work under the care of the W. G. M. S., none more than our young women need the information for they are to be the Deborahs—"bees"—the working force of our General Society, the missionary heroines of our church in the near future. If they are not better qualified for service than the former generation, advance will be impossible.

Our Magazine is of value then because of the knowledge of our mission fields contained within its covers.

The Magazine is also of great moment to our young women, because it affords from month to month very helpful and interesting material for use in the preparation of articles for the program meeting. All societies would do well to adopt the *current* topics, thus keeping up-to-date—abreast of the times.

The Magazine is valuable as a medium for interchange of thought. Distance is a barrier to many of our sisters in the work ever becoming friends "face to face." If it is true, as it is sometimes asserted, that oftentimes we may more really know many people by their thoughts expressed in hours of quiet in letter or treatise than by actual formal acquaintance, the Magazine is surely a blessing to our widely separated constituency. We all have the opportunity then to know others, although mountains, plains, rivers, oceans form barriers between us; although our conditions in life vary from humble station to the more stately order. It is truly a "tie that binds."

Our Magazine affords an opportunity to our young women to use their literary talents. All are invited to help fill the pages of the enlarged Magazine with facts of interest; articles on suggested or self-chosen topics; good, live missionary stories taken from life or evolved by live imaginations; anything that will stimulate interest in the Magazine, missionary work and people, our young women are invited to provide and thus prove their capabilities.

The Magazine should be in every United Presbyterian home if possible. It will cost you the price of a very ordinary grade of kid gloves, or four nice linen handkerchiefs, or a calico dress. For your own sake, can you afford to do without it? For the sake of others? "One example is worth a thousand arguments."

IDA B. LITTLE.

BENEFITS FROM READING THE MISSIONARY MAGAZINE.

Our Young Women's Missionary Society consists of about twenty-five members, and as president of this organization, I am glad to say that the Women's Missionary Magazine goes into nearly all these homes. Words fail to express the many benefits that we have, as members and individuals, received from the Magazine. Next to our Bible it helped and guided us in the great work of which we are trying to do our very small part.

We, as individuals, should cultivate the "prayer life." It brings us closer to God, "the giver of every good gift," and from the pages of the Women's Missionary Magazine, we are reminded of the many blessings that God has given us and how important it is for us to live a life of prayer.

The program for each month, with suggested topics for study, has been of very great benefit to us. We always use these, study these topics and have, as a result, learned many things concerning the foreign lands; also, the great work our Church is doing for those precious souls that have not yet heard of our heavenly Father.

Another benefit we have received through the pages of the Women's Missionary Magazine is the many things we have learned about the many girls and boys among the Mountaineers and Freedmen, how these young people are longing for an education, and have little or no means for carrying out the desires of their hearts. Cannot we, as individuals or as missionary societies, do something to help and enlighten these young people?

Our Young Women's Missionary Society has found the entire Women's Missionary Magazine to be a great benefit and has received help from all its departments. Through its pages we are informed of the great work that the Women's General Missionary Society is doing. Last, but not least, in the "Young Women's Department," we have received many helpful suggestions and feel that the work in our Society has been very much benefitted.

BERTHA N. WYLIE,
Y. W. M. S., Apollo, Pa.

OBSTACLES TO RECRUITING OUR RANKS.

Obstacles are blessings to those individuals who overcome them. This is likewise true of an organization. The danger lies in ignoring their existence. The trout leaps at the falls and conquers them. He is the only fish that swims upstream. We know that his power grows through resistence. Your society is going which way, upstream or down? That is for each organization to decide. If life, real life, is there, it will radiate energy and touch those outside. It will grow in spite of itself.

But all societies seem to have "downstream periods." Why is this? Shall we diagnose a bit and devise, if we can, a plan whereby we too may leap the falls?

Dare we say first of all that the prayer life is uncertain? How many leaders ask with real assurance for a dozen sentence prayers? You can quickly and easily name those in your own society who would respond. Is the number small? If so, you have found the biggest obstacle to growth. "Not by might, nor by power, but by My spirit, saith the Lord of hosts." *Pray for members,* new and old.

Again, "Faith without works is dead." When you have prayed for members, help the Lord to answer your prayer by asking someone to attend the next meeting with you. It is not exactly natural to find a young woman inquiring about the missionary society and its place of meeting, unless indeed she has had the blessing of a missionary education. So, Miss Member, ask the next strange young lady you meet to be your guest at this month's program or social evening. She will appreciate your interest in her, and will surprise you by going, nine cases out of ten.

But what of the program? Is the program committee alive? Do they outline the programs a month or two in advance, thus giving the leader some time for real preparation? If not, do not be disappointed if you bring your guest to a dull meeting. Never trust to luck, wit, inspiration or the other undependable commodities of the mind. The life of a really interesting meeting can not germinate in a couple of days. Have some special music, a short address from an interested outsider, a chain meeting, a missionary grab-bag, or any of the thousand-and-one things young women can plan when they really try. Give your guest an interesting evening and she will be proud to identify herself with such an organization.

There are those who say, "What's the use?" or "What good will it do me if I do go?" Here is another real problem. We are hero worshippers. But so often we fail to recognize real heroes whose lives we are privileged to know and study. Our mission study course brings such a wonderful privilege of hero study, but unless we can arouse an interest in the subject of missions our efforts are useless. Study these topics, put some enthusiasm with your study and you will soon be showing these doubters "what's the use." Enthusiasm is as contagious as measles; but you must start the epidemic. Just here too, a word as to study classes. Interest in these things grows with the study. As has been suggested in this Magazine before, organize Junior Missionary Societies. Let the Young Women's Society be responsible for its advice and direction. Teach the children the habit of mission study. No other movement has so affected the world's history. But we seem persistently to shut our eyes to this fact, and alas, we keep them shut.

The general work of the society can be made a bond of union and common interest. When we have worked together, then we begin to know each other. Committee work is very necessary, but each member should be responsible for some one thing, be it choosing the songs for the meetings, or cleaning up after that last bazaar. And please, lets not impose on the "easy" members. Do your share, you and you, and give the half-dozen over-worked members a chance to be proud of you.

As to that "busy" plea, well, we mostly find time for the things we want to do. Two evenings a month seem so paltry when measured by the lifetime of a Dr. Gordon, or a David Livingston, or a Dan Crawford. If the hour is not universally popular, change it, but

begin on time, whatever that time may be. Others will plead inability to prepare any part of the program. Have they ever tried? Be reasonable, helpful and above all, just love each other, and forget to criticize.

We scarcely have mentioned recruits, but they come naturally to a live society. Crowd out the obstacles by filling the space with improved opportunities; list the new girls in the church, and out of it as well; go and call on them; invite them to your meetings and go yourself. When asked to take part, do your best. That is everyone's limit, you know. Love, work, pray and you will watch your society grow.

Detroit, Mich., Y. W. M. S.

HOW SECURE AN INTERESTING PROGRAM MEETING?

This is the all-important question which confronts every missionary society, and especially one like our own whose members are few.

Our meetings occur on the first Tuesday evening of each month and are always spoken of as interesting by the girls, even though sometimes our preparation is not as thorough as it might be.

We get our material for discussion at our meetings from the studies given each month in the Women's Missionary Magazine. We have never, as yet, had printed programs. Our leaders are appointed by the president and the leader assigns from the Magazine the topics she wishes discussed. Our idea is never to have anything read at our meetings, which can be told. No matter in how poor words a topic is discussed our members will show more interest if it is told in the speaker's own words than read from the Magazine. We regard good preparation of the topic assigned as the first step to secure interest.

The roll call is another thing which should receive some special attention. The answers to roll call given in the Magazine are splendid, but more interest will often be secured if at a meeting once in a while it is announced that roll call will be answered at the next meeting by a thought from that meeting or something to vary the ordinary custom of always answering with a Scripture verse.

Brief papers on the month's study are a help, and if taken from something outside of the Magazine will be beneficial as well as interesting to those who do not have much time for reading.

If you have someone in your society who would be a capable teacher, secure an interesting book on the lives of some of the missionaries or on any other subject you think your members will be interested in, and spend half of the hour on this book.

We have found it helped our meetings to have a missionary talk at them once in a while when one can be secured. But this speaker need not be a missionary, for a few words from anyone who can add anything to your meeting will be a help.

Our society is supporting a little girl in India through Miss Nannie Spencer. We are always interested in this little girl and her manner of living. Miss Spencer writes to us concerning this little girl and we are always interested in these letters which are read in our society.

If your society is large enough to divide choose off on sides at one of your meetings and have a little contest that evening, seeing which side can name the most missionaries alphabetically or the most missionary facts. It is often advisable to announce this at the preceding meeting so that the members may have a chance to look up something before hand.

I don't know that I have said anything but what every society knows and practices, but I have simply told you of our meetings which we all think are interesting.

Susie Price,
Pres. Y. W. M. S., 1st U. P. Church,
New Wilmington, Pa.

LIGHTS AND SHADOWS.

The goodness and wisdom of God were exemplified when He said, "Let there be light." Light is the most glorious and inspiring element in nature. We accept it as an essential of life. We welcome it as a joy to the eye and mind. We use it, figuratively, to express the attainment of truth or knowledge, and to picture

the happiness and beauties of life. In truth, everything good, we term as "Light."

When the rays of the sun's light are intercepted by some object, a shadow is produced. For the time, the warmth, and the light are cut off from the space that is overshadowed. Life in that space becomes dwarfed. The beauty of the place gradually fades; the birds find a sunnier place to sing, and joy vanishes.

There are "Lights and Shadows" in our Missionary Society work. There are elements in the work which make it a necessity and a pleasure, yea, even more which make it sublime. Then there are times when we lose sight of these elements, and the work becomes less of a joy. The society life becomes dwarfed. We are in a shadow. Something has come between us and the Light.

It may be some fault of an officer or member of the society. Many times it is other work or social activities, which we allow to push in and occupy all of our time and thoughts. Lack of interest and funds from our fellow-members over-shadow us. Someone sees the vastness of the work and assures herself that the little part she has can not affect the cause very much either way. These and many similar things we are permitting to rise up and leave us in the shadow; but most often it is our own shadow we see. We allow our love of self to come between us and the work. In the words of Whittier:

"We turn us from the light, and find
Our spectral shapes before us thrown;
As they who leave the sun behind,
Walk in the shadows of themselves alone."

In proportion as the individual members are living for self alone, in that proportion is their Society in the shadows.

Christ has said, "I am the light of the world. And lo, I am with you even unto the end of the world." He is the "Sun of Righteousness," the very fountain of Light to our Spiritual natures. Surely it is in this great Light that we should work. The rays of His love should give us strength and encouragement; should make us forget self, and enable us to see, more and more, the beauty of the work in which we are engaged. He is not only the wisdom of God, but also the power of God for us.

The many who are being won to Him, through our efforts, should be inspiring lights that light us on our way to others who are out in the darkness. Read the reports of results of United Presbyterian missionary effort. A little over five decades ago our first missionaries went to India. Today we find in India, not merely converts, but a synod of converts which ranks third among the thirteen synods which constitute our United Presbyterian Church in the world. At present we have more communicants in the Nile Valley than in the Synod of Illinois. One-fifth of our membership is across the sea.

The millions who are still unreached by our missionary forces and for whom we are responsible, should be lights, which we can see in a vision of the future, and which lure us on to them. At no time have our missionary agencies been adequate to reach all of those in darkness. Four hundred thousand in the foreign fields alone, are dying each year without a chance to know of our Saviour. The vision of these four hundred thousand saved should inspire us to do great things.

The monthly missionary meeting should bring brightness into our lives. The devotionals must draw us nearer to God, and to one another. The mission study acquaints us with people who need us and Christ. The privilege of working with, and enjoying the company of people who have the one high ideal—working for the salvation of souls—is a social advantage. These should make us stars, reflecting the light of the great Light, Jesus. As a star, each one would regard herself as a single agent, whose work it is to illuminate the world by radiating Christ's love. How beautiful the zenith of our missionary organization would be if all the lives in it were true shining stars of life!

Shall our prayer not be:

"Shine on us with the light which glowed
Upon the trance bound shepherd's way;
Who saw the Darkness overflowed
And drowned by tides of Everlasting Day."

MARY E. WARNOCK,
Y. W. M. S., Fort Morgan, Colo.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

If the dear Christian mothers of our Church could but once see and realize what child life in India or Egypt or the Sudan is, I am sure their hearts would be so touched with pity and an overwhelming desire to meet the great and sore need of these little ones that life would be crowded full of sweet, helpful ministry in their behalf.

Oh, mothers, what if these little ones were yours? These, so neglected, so uncared for, so untaught, so filthy in person and speech, so proficient in the ways of evil! Doesn't the very thought make you shudder? To think that your darlings, the pride and joy of your heart and home, could ever be like these; why it is impossible! And yet what has made the difference? Is it because these children are less loved of the Saviour? He Who said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." No, it cannot be that, for those very children who had been brought to Him that day by their mothers were quite like the children of Egypt and of these other countries today. They were no more attractive, nor beautiful, nor better dressed than are these children, and the blessed Saviour looking upon them in their need and helplessness longed to take them all to His great heart of love and make them pure and sweet and innocent and fill their lives with His beautiful life just as He does today.

Do we really believe that He wants these little ones in Egypt and India and the Sudan just as much as He does our treasures—the precious lives with which He has enriched our hearts and homes? Let us just stop and think that thought a moment. Does He? Yes, He surely does and we do believe it. Then, oh, my sister, what are we doing about it? Are we interesting ourselves and our little ones in doing for these whom He wants? Are we really doing something to bring Christ's wondrous love to these that they too may receive the blessings and joys that the love of Christ has brought to us and our dear children? If we are not doing, not something, but much, yes, all that is in our power to do, to bring into the lives of these needy little ones the love of Jesus Christ, then do we show, yes, do we have the gratitude in our hearts toward Him which He expects from us because of His great goodness and loving kindness to us and ours?

Little Fatma was brought to our school by her father at the age of four and a half or five years; a dear little dimpled darling. Our hearts went out to her at once. But again and again came complaints from her father. She had cursed her mother; she had stolen money; she had thrown her shoe at her mother; she swore and so on. He wanted us to give her "a great punishment" and to teach her to do better. One day the grandfather came and made complaint against the child. I very well knew where the child had learned these things, but I said to him, "Where do you think she learned these things? I am sure she has not learned them in the school for we teach the children to speak the truth, to honor their parents, to not use bad language, never to steal or do any of these bad things." "Well," he said, "I think she must have learned them in the street."

She no doubt did learn a great deal of evil in the street, but she had learned quite as much right in her own home from her parents and other members of the family.

It is just to such as this little maid that Christ asks you to give your whole hearted, unstinted Christ-like service.

Will you do it?

CAROL E. MCMILLAN,
Tanta, Egypt.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

SAILINGS.

All of our missionaries who were detained in this country on account of war conditions sailed for their respective fields early in January. The only new missionary sent out by the Women's Board is Miss Isabella Dight, who goes to Khartum North. Pray that all may be guided and guarded all the way by the Master Whom they have gone to represent.

Arrivals from India: Mrs. Nicoll with her two sons, Miss Dickson, Miss Josephine White and Mrs. J. H. Martin and family all reached the home land in time to eat their Christmas dinner with their relatives, who rejoiced with them over their safe and peaceful journey.

Arrivals from Egypt: Dr. and Mrs. Henry from Assiut, Dr. Askren from the Fayum, Miss Dickey from Monsoura and Miss Hosack from Cairo, all arrived in New York the week before Christmas. They had a very rough passage and a very anxious time all the way. The vessel was on fire for several hours and later sprung a leak. Miss Dickey proved to be the best sailor of the party.

Drs. Henry and Askren went at once to the John Hopkin's Hospital, Baltimore, Md., where the former had an operation from which he is speedily recovering. Dr. Askren is improving under treatment. Miss Hosack returned almost at once, saying, "The work is too heavy and the workers too few for me to wait a minute longer than necessary." She looks well and is happy in her work in Cairo.

Miss Pattison is at work again in the Girls' College, Cairo, and Miss French is able to be at her post in Zagazig. We are thankful for their recovery.

HOMELAND ITEMS.

Misses McIntyre, Brotherston, McCracken and Dickey who are home on account of health, all report improvement.

Miss J. E. Martin and Miss Cowden are well, and visiting relatives when not out on deputational work. Miss Emma Dean Anderson and Mr. Ballentyne are busy on the Special India Equipment Fund. The latter had to go to Columbia Hospital for treatment for several weeks, but is now much better and able to "push things."

Owing to the unusual expense for transportation to our General Convention in Spokane, the number of missionaries may be somewhat limited. If Presbyterials holding their conventions in the latter part of April, first week of May, last week of May or first week of June, desire the services of a foreign missionary or a member of the Women's Board, will communicate with the undersigned, arrangements may be made to comply with their requests.

Pray for those on the high seas; pray for those at home to find health and rest; pray for one constituency that all may labor to make the year closing April 15th the "best ever;" pray for our whole church that *every board* may close its year without debt; pray for the whole world, that wars may cease and that Jesus Christ may be enthroned Whose right it is to reign.

MRS. H. C. CAMPBELL.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

DOMESTIC SCIENCE.

Two latin words scio, to know, and domus, a house. To know a house, is domestic science. What relation does a house bear to a human being? Would it make any difference if there were no houses at all? Imagine for a moment this world of people, with all they possess in ornaments and treasurers of art and take the houses out of it. Someone has said, as well unfeather the birds as to unhouse mankind. Then if the house is so essential to man, think of the importance of the home of the soul—our bodies of flesh—and as the house makes or mars its tenant far beyond what we have dreamed, where we live and how we live, has its effect on what we do, and how we do it. The house is a shell where the body, the temple of the spirit must do its work; hampered and hindered, or helped and strengthened according as wisdom has builded the home. Statistics of family consumption show that from 60 to 90 per cent. of the income of the ordinary family goes for rent, food, fuel, light, and clothing. And as a rule the direction of these expenses depends on the wife and mother, and she needs skill and intelligence in wise distribution. The home industries include cooking and cleaning—always inseparable—repairing, renewing, sewing, nursing, and teaching.

A first aid in domestic science is *fresh air*. Pneumonia, consumption, croup, bronchitis, grip, and catarrh, all flourish in bad air. Be careful of your vase of decaying flowers, a decaying head of cabbage, a collection of old scrubbing cloths—all these mean disease. 65 degrees is a healthier temperature for a room than 70 degrees, and from 80 to 90 degrees is slow murder. Air and sunlight should search every corner of the house as nearly as possible. Not less important than pure air is pure water; and of course rain water filtered is the purest. Well water comes next. Typhoid fever, dysentary, and cholera, lurk in impure water. Water supplied from a reservoir demands good plumbing.

In furnishing a home, give prominence to all that suggests rest. Make home comfortable for children. It is a fact that we make a great deal of dirt in a house and must devote a great deal of energy to cleaning it up. Someone has said, soul, mind, and body are limited by the dust pan. A proverb reads, she looketh well to the ways of her household and eateth not the bread of idleness, which includes the dust pan. The domestic science departments in our schools teach home keeping; and nothing is more important for the Negro race than this. A one-roomed cabin on the plantation or on a back alley furnishes several object lessons. A bed in a corner hides a lot of things—soiled clothes being prominent. Food on a shelf is in close proximity to the oil lamp, and garments taken off after the day's labor. The evening meal is prepared, pipes are smoked and in this atmosphere, with doors and windows tightly closed, the family sleep. From such homes come many boys and girls to our mission schools. Some of them have never sat at a table to eat, and a first lesson is to learn not to poke an ear of the next person with an elbow while trying to handle the hitherto unheard of knife and fork.

Remembering this picture, is it any wonder we enthuse as the class on commencement day, serves a delicious five-course dinner, prepared, cooked and served by the boys and girls—mostly girls—attired in neat uniforms. And say, do you all know that the first person to embark in the catering business was a Negro, in New York.

LITERATURE DEPARTMENT.

In Charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Anderson Street, Pittsburgh, Pa.

We are not interested unless we know, and we cannot know unless we read and study. "When we cease to learn, we cease to be interesting." While the desire to be interesting may not be the most worthy incentive to study, yet it is a very potent one. To keep abreast of the times, one must have at least some knowledge of the great missionary activities of our day.

We have been trying to keep you informed of the material available in the Literature Department, that you may be well posted on the subject of *missions,* both home and foreign. The demand for the new study books and for leaflets is very encouraging, and indicates the strong desire of the women of the church to inform themselves along missionary lines.

The new Indian leaflet, "The North American Indian," by Mrs. J. C. Alter, is now on sale at 5 cents each, or 50 cents a dozen. It is replete with information concerning the Indian in general, and of our own stations at Warm Springs, Simnasho, and Tama. We can also furnish you with "Wabidan," a true story from our Warm Springs Mission, and "Our Indian Sister," 2 cents each, 20 cents a dozen. There are also two excellent articles on the North American Indian in the Magazine for August.

In addition to the leaflets recommended in the January Magazine for use in the study of the first and second chapters of the foreign text-books, we would recommend for the third chapter, "My Little Blind Neighbor" and "As They Play in China." Each 2 cents, or 20 cents a dozen.

Have you sent for "How to Use," for "The Child in the Midst," at 10 cents, and "Guide for Leaders" of "Our World Family," at 5 cents, and "Leader's Supplement" for "In Red Man's Land," at 6 cents?

Do not fail to read our new leaflets, just issued, "The Sorrow of Egypt," and "Children of India," and see that every woman in your society and congregation has the chance to read them.

"The Zar, or The Casting Out of Devils." "Purpose and Plan of the Women's General Missionary Society," and "The Countless Egyptian Villages" are all new since the May Convention. Have you read them? 2 cents each, 20 cents a dozen.

Look over your catalogue for other helps and you will surely find something which you have not yet read.

N. B.—It is again necessary to call your attention to the fact that *all* literature supplies are kept at the *department headquarters,* address given above, not at the *home* of the Secretary. Orders sent to the home address not only cause delay in delivery, but cause unnecessary work and expense to the Literature Department.

Programs for the study as given in the Magazine are *not* for sale by the Literature Secretary. Send all orders for the programs to The Women's Missionary Magazine, Xenia, Ohio.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

In his annual report, Mr. Cato Sells, the Commissioner of Indian Affairs says, "The Indian field service is one of the largest and most complex under any department of our Government. Property and human rights are intimately related in the uplift of a dependent people, and that this work shall be accomplished is the task of this bureau."

The problem of civic uplift is not more complex, it seems to me, than that that which the W. G. M. S. has to face in its effort to Christianize this most needy race.

At the Tama field the whole tribe was entertained at the Mission house to Christmas dinner, as is the custom. 180, including men, women and children, sat down to this entertainment for which 30 chickens, 1½ bushels of potatoes, 24 cans of corn, 75 loaves of bread, 50 pies, 276 oranges, same number of apples, 12 pounds of rice, 100 pounds of candy, 25 pounds of nuts, 5 pounds of coffee, 150 dolls, 300 yards of calico, and heaps of toys had been provided by interested societies and friends of the Mission. The hand work was done by our missionaries and they were amply repaid for their weariness, by the pleasure they were able to give.

Every child received a doll and other toys. Some of the women coaxed for dolls and got them; so did some of the men. How like children they are. To each society and individual that contributed in any way toward the pleasure of the day, we extend our heartfelt thanks.

Rev. and Mrs. H. T. Jackson reached Warm Springs, Dec. 4th. On the evening of the 5th there was a reception in their honor given by the Government employees in the Government building near by. This courteous welcome and evidence of good will was much appreciated by our new missionary and his family. Mr. Jackson writes, "I feel much encouraged by the respect shown us by the Government employees. The Superintendent has invited me to have services in the chapel once a month, which is a great concession: I have also been impressed with the need of securing a more benevolent spirit among the Indians. Through an interpreter I explained the meaning of 'White Gift Sabbath.' We observed it the twenty-fifth of December and were gratified that out of 37 envelopes placed in the baskets, 31 came from the Indians. The offering was necessarily small, but the spirit of willingness was evident and pleasing to me.

"The older Indians appeal to our sympathy, their countenances are so sad, yet when we talk to and are interested in them, they brighten up with a smile."

The Lord's Supper was observed here the sixth of December. They use the individual communion service—the gift of a friend of the mission—and have a native session. They have 90 members.

The Christmas celebration included a tree and gifts, both from the Mission and exchanging with each other. A general good time prevailed which was much appreciated.

Rev. Speer who came to our help so generously and supervised the work at both our stations while we were without regular missionaries, has returned to his home in Portland, Oregon, where he can enjoy a much needed rest. We take this opportunity of publicly expressing our gratitude for the services he gave in our time of need.

In passing may I not plead with our societies for more interest in this needy field. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

In 1914

HOW MANY { Missionary Meetings, Concerts and Lectures } Did you attend?

HOW MANY { Missionary Books Novels } Did you read?

HOW MUCH MONEY DID YOU { Give for Missions? Spend on yourself?

HOW MUCH TIME DID YOU DEVOTE TO PRAYER FOR { Missions? Yourself?

In 1915

WHAT SHALL YOUR RECORD BE?

Missionary Review.

In the December issue of our Magazine attention is called to some matters of grave concern. Do you know that nine Presbyterials in the homeland church have no Young Women's Missionary Organization of any kind? And of some societies it may be said, "Thou hast a name that thou livest, and art dead." "No report" or a long black line appended to their name in the statistical record for 1914; dead so far as any vital connection with our own work is concerned. Here is a case in point which may suggest a reason and a remedy. A returned missionary from China was visiting in a town next door to the president of a Young Ladies' Missionary Society, and it occurred to her (the president) that this might be a good opportunity to hear something direct from a new field, so the lady was invited to speak at the next monthly meeting. Result: Her appeal touched a responsive chord, and the precious membership dues were turned over impulsively to aid the famine sufferers in a Chinese village. A definite appeal from one of our own fields might have met with the same response, but *they did not know.*

Another incident points the same way. A high school teacher invited her class of girls to meet at her home once a month in a social way. She enlisted them in the work of her own church by presenting a particular need in the mission field—the education of a little girl, and this class of girls, representing different church homes, promptly pledged one dollar each, yearly, to her support. *They did not know* of some pitiable need, just as real, nearer home.

An alarmingly small per cent. of our church girls and young women are in line with the Women's General Missionary Society. In addition to the time-worn excuse, "we haven't time," they wish to be free to give just as they like. They, of course, know of our departments of work in an abstract way. The young women's special missionaries do not always appeal; "it is too general." Why not assign to the young women of each Presbytery a definite, specific object all their own, at the same time getting it before them in a way that will enthuse and stir them to action, and so conserve to our own treasury the funds which might otherwise go far afield, or go to waste in selfish pleasures. Yes, and what is of greater moment than to conserve to our church activities, the splendid energy and power of the young women we want them to be. Let us "be watchful and strengthen the things which remain, that are ready to die."

HOME MISSIONS DEPARTMENT.

Mrs. Wm. S. Cook, Secretary, 1201 6th Avenue, Beaver Falls, Pa.

Our Frenchburg School has one of the most promising of school libraries in the mountains. Contributions of friends have little by little added to its store of books; yet there is so constant a demand for reading, both by the pupils and by the people of the county that it is a problem to know how to provide sufficent reading material for all. The librarian feels that there is a very fruitful field in the magazine line, especially with the back numbers. She is making an endeavor to get a complete file of all the best magazines. These will serve the double purpose of reference material and of circulation for general reading. We have but very few of the best standard magazines. There is an over-abundance of the Women's Magazines, and the need is for magazines such as the Review of Reviews, Atlantic Monthly, National Geographical Magazine, Education, Pearson's, McClure's, Harper's, Popular Mechanics, World's Work, Everybody's, Century, and others referred to in the Reader's Guide and Poole's Index. Any of the back numbers, bound or unbound, can be used. Especially is the need for bound volumes.

If someone could get us a mending and binding kit, pupils wishing to work their way through school could be taught to rebind books and bind magazines. A binding kit can be purchased for ten dollars. Those having magazines can send them from time to time by freight without cost to themselves or to the school, as the Chesapeake and Ohio, the Pennsylvania and other railroads will carry freight free of charge to our school. Our nearest freight point is Rothwell on the C. & O. R. R. If this appeal comes to your attention and you cannot help, kindly interest any friends you may know as having bound or unbound magazines to dispose of. We are planning also to circulate current magazines from the library, and would like to have our friends send subscriptions for current issues. Kindly write to Mrs. A. G. Weidler, the librarian, before subscribing, so as not to send duplicate numbers.

STATISTICAL SECRETARY'S DEPARTMENT.

I would like to call special attention once more to the sample of a correct blank published in the January issue of this Magazine. As you all know, these blanks are sent to the Recording or Statistical Secretary of each Presbyterial by the Statistical Secretary of the Women's General Missionary Society, and are to be filled out and returned, not later than April 15th. This blank was prepared for the benefit of those who are to report the statistics of the various Presbyterials, and if it is carefully referred to when filling out the reports, the number of errors on the blanks which are returned will be greatly reduced. I realize that it is a difficult task for those who are inexperienced to fill out the blanks correctly, and hope that the sample blank above referred to in the January Magazine will materially aid in solving the many difficult problems which arise.

These blanks will be mailed to the Recording or Statistical Secretary of each Presbyterial early in February, and anyone who fails to receive one should notify the Statistical Secretary not later than March 1st.

The Young Women's and Junior Secretaries will send the blanks to the Young Women's and Junior organizations.

If a new Women's Society has been organized during the year, or one has been disbanded, please notify the Statistical Secretary so that she may know how the various Presbyterials are progressing in this respect. Also send the names of the new officers as soon as the Presbyterials have their meetings, so that there may be as little delay as possible in sending information to the proper persons.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

Dec. 1, 1914. Devotional exercises were conducted by Mrs. Morton; Miss Clark, and Mrs. Campbell led in prayer.

Treasurer reported receipts, $6273.65; disbursements, $11124.44.

Secretary of Finance reported balance last month, $176.59; receipts, $544.76; disbursements, $420.85; leaving a balance of $300.50.

Freedmen's Secretary received a letter from Mr. Wilson, Chase City, reporting conditions since the fire. Miss McCahan and Miss Moore are holding special services. Received reports from Mr. McGranahan and Mr. Dumas.

Indian Secretary received an itemized report from Mr. Speer of repairs made at Simnasho and Warm Springs. Mrs. Wilson and Mrs. Campbell were appointed to visit our Indian Mission at Tama.

Junior Secretary reported a society reorganized in Xenia Presbytery: Neil Ave. Church, leader, Mrs. R. E. Moore, 1371 Michigan Ave., Columbus, Ohio. New Junior Societies: Steubenville Presbyterial; leader, Mrs. Katherine McCord, Wellsville, Ohio, R. F. D. 1. Southern Illinois Presbyterial, Hopewell Congregation, leader, Mrs. Walter W. Brown, Conant, Ill., box 41.

Foreign Secretary received letters from Miss Brotherson, Miss Mabel Dickey's sister, Miss Minnehaha Finney, Dr. Chas. Watson, and Dr. Alexander. A letter was sent to each of the missionaries stating that the Carpathia will sail on January 5, 1915. The Foreign Secretary was authorized to notify the Foreign Board that we do not object to the sailing of any of our missionaries to Egypt or the Sudan on January 5th. Miss Fanny Martin reports that they are having a fine time on the vessel and that they will leave Bombay for India, December 12th.

A very pleasant hour was spent with Miss Emma Dean Anderson. Miss Anderson has been working in her own Presbyterial and has received pledge cards amounting to $850 for Girls' School at Sargodha to be known as the Kate Corbett Memorial.

Dec. 15, 1914. The regular meeting of the Board convened at ten o'clock. Devotional exercises were conducted by Miss Clark; Miss Milligan and Miss Little led in prayer; closed by singing No. 50 in Psalter Hymns.

The resignation of Miss Margaret Moorehead on the Editorial Staff of the Women's Magazine was presented and on motion was accepted with regret. The Board regrets very much that on account of ill health Miss Moorehead could not serve on the Magazine Committee.

Treasurer reports receipts from Dec. 1 to Dec. 14, $8592.34; disbursements, $12311.91. The Treasurer was authorized to renew the subscriptions for the magazines for the Foreign Hospitals. The Committee who visited the Indian Station, on their way home visited all the ministers in Chicago Presbytery and gave a report in reference to Parsonage loans.

Statistical Secretary reported the organization of a W. M. S. of twelve members in Beechview, Pittsburgh, Pa. President, Mrs. A. M. Smeallie, 1413 Fallowfield Ave.

Home Secretary received reports from Quincy Ave. Mission, Pittsburg, Kans. Mrs. Dougherty attends four Sabbath Schools each Sabbath; started a mothers' meeting in one of the mining camps; attendance 18 to 27; number of calls, 150. Miss Anna De Santis reports from the Wilmerding Rankin District; average attendance in church, Wilmerding, 40; Rankin, 20; new members, 5; average attendance in Sabbath School, Wilmerding, 70; Rankin, 17; opened an English school in Rankin Mission; calls, 115. Washington, D. C.: Mrs. Coate's reports the work has been very heavy since Mr. Campbell's illness. Number of new homes visited, 27; six new members for Cradle Roll; one in Home Depart.; 2 in W. M. S. Two for Adult Bible Class. Three in main school and eleven beginners. No. of calls, 400. Mutes, Portland, Oregon. Mrs. Metcalf interpreted the sermon every Sabbath morning during the summer. The new apparatus for Frenchburg School has been shipped.

Home Secretary received reports from the following up until Dec. 14, 1914: Croation, N. S., Pittsburgh, Pa.; Brushton Italian Mission; Miss Elenore Ribet; Alimo Heights, San Antonio, Texas; Goodyear Allotment, Akron, Ohio; Culver City, Cal. Keokuk Presbyterial has pledged $175 towards the salary of Mrs. T. E. Crooks of Frenchburg.

The following names of United Presbyterian women to serve on Council of Women for Home Missions during 1915: Mrs. R. W. Kidd, 512 West 172nd St., New York City; Mrs. C. H. Burns, 377 Edgecomb Ave., New York City; Mrs. James Parker, 153 Hancock Ave., Jersey City, N. J.; Mrs. Henry Bewkes, Crooks Ave., Paterson, N. J.; Mrs. W. M. Nichol, 463 Pacific St., Brooklyn, N. Y.; Mrs. Chas. Crowe, 2209 North Hancock St., Philadelphia, Pa.; Mrs. Fred O. Shane, 5410 Wayne Ave., Germantown, Philadelphia, Pa.; Mrs. Ada Kerr Wilson, 1112 South Ave., Wilkinsburg, Pa.; Mrs. Wm. S. Cook, 1201 Sixth Ave., Beaver Falls, Pa.

Young Women's Secretary reported the Sarah Hamilton Mission Circle organized in First Church, Washington, Pa.; twenty-one members; president, Miss Mabel Woodburn, Chartiers Presbyterial. Norris Square Young Women's Society, Philadelphia, Pa.; thirty-four members; president, Mrs. Frazier, Philadelphia Presbyterial.

Parsonage Secretary reported the death of our agent in Tacoma. Mr. Wm. Hoover was appointed to collect our rents. A loan of $2000 was granted to the Kenton United Presbyterian Church of Portland, Oregon.

Foreign Secretary received a letter from Dr. Maria White of India, stating that Mr. Ayers was elected Treasurer to fill the vacancy caused by the death of Prof. W. E. Nicoll. Dr. Anderson writes that they have taken passage for all our missionaries who have sent word that they are ready to go. Dr. Finney wishes Davida to remain in this country for a longer time. Mrs. Giffen's letter states that Dr. and Mrs. Henry, Miss Hosack, and Miss Mabel Dickey have started home. Mrs. Coventry writes that the missionaries are all over-worked and breaking down. A letter from Miss Cook sending $250 designating $50 for Frenchburg Dormitory and $200 for Tanta Hospital. Miss Calder writes that the 10th Triennial Conference of the Foreign Board of Missions will meet in Chicago in 1915.

Freedmen's Secretary presented a request for sewing materials for Cleveland, Tenn. A letter from Mr. Wilson of Camden and report of work done. Miss Woodward on account of ill health had to resign. Mrs. Parker reported the Thank-Offering at Prairie amounted to $23.75.

Indian Secretary received reports from Simnasho and Warm Springs, and a letter from Mrs. Jackson telling of their safe arrival.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

THE WOMEN'S MISSIONARY MAGAZINE IS PUBLISHED MONTHLY IN THE INTEREST OF CHRISTIAN MISSIONS UNDER THE CARE OF OUR WOMEN'S GENERAL MISSIONARY SOCIETY.

SUBSCRIPTION PRICE, ONE DOLLAR PER YEAR.

STUDY FOR THE MONTH.

MARCH—THE CHILD AT PLAY AND AT WORK.

"Boys and girls playing in the streets thereof."

Roll Call—Quotation from secular press on playgrounds, child labor or child welfare.

Scripture Lesson—Matt. 18:1-6, 10-14.

Topics for Study.

1. (a). Playgrounds in the United States.

(b). Games of other countries.

2. Compare child labor in the United States and non-Christian lands and show what is being done to relieve it.

3. Defective and dependent children—their care in Christian and non-Christian lands.

"IN RED MAN'S LAND."

The Red Man and His White Neighbor.

1. A series of five-minute papers.
   (a). Some ways in which a white man astonishes an Indian.
   (b). Distinctive arts of the Red Man.
   (c). To what extent have Indians adopted Caucasian customs?
   (d). Has the contact between the two races been generally advantageous to either?
   (e). The effect of semi-civilization without evangelization.
   (f). Contrast between Christian work among the Indians and the Negroes.
   (g). The Indian of romance compared with the Indian of fact.
   (h). To what extent and in what sense are the Indians "a vanishing race?"
2. Ten-minute paper: Government schools for the Indian; varying results of his secular education.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Rev. W. A. Matthews, Simnasho, Oregon.
Rev. D. A. Cooper, Tama, Iowa.
Miss Ora E. Haft, Tama, Iowa.
Rev. H. T. Jackson, Warm Springs, Ore.
Send donations of clothing or fruit to Warm Springs, Oregon. Post office address, Warm Springs, Ore.; Freight, Mecca, Ore., Oregon Trunk R. R.; Express, Mecca, Ore., Oregon Northern or Great Northern Express Co.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburg, Pa.
Miss Mary A. Workman, Akron, Ohio.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Mrs. A. W. Coates, Washington, D. C.
Miss Clenore Ribet, (Italian), Pittsburgh, Pa.
Miss Anna DeSantis, (Italian), McKeesport, Pa.
Miss Irma G. Allen, Culver City, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.

*Bristol, Tenn.—Rev. F. W. Woodfin.

Cleveland, Tenn.—Rev. J. L. Cary.

Riceville, Tenn.—Prof. W. P. Ware.

*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.

*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.

*Chase City, Va.—Rev. F. W. Wilson.

Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.

Norfolk, Va.—Rev. Wm. McKirahan.

Henderson, Vance County, N. C.—Rev. John A. Cotton.

Townsville, N. C.—Prof. W. E. Williams

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 .....Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss A. M. Hamilton, Appointed 1902 .....Rawalpindi
Miss L. B. Hamilton, Appointed 1908 .....Zafarwal
Miss Nancy Hadley, Appointed 1904 .....Zarfarwal
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Kate A. Hill, Appointed 1896 .....Sangla Hill
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 .....Pasrur
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Mary R. Martin, Appointed 1890 .....Sialkot City
Miss E. J. Martin, Appointed 1896 .....Pasrur
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....——
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Ruth Warnock, Appointed 1913 .....Sialkot City
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss M. M. Wilson, Appointed 1904 .....Gujranwala
Miss Ethel Wilson, Appointed 1913 .....Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point Marion, Pa.

Miss E. G. Gordon, (Missionary Emeritus), Appointed 1854, Pattersonville, N. Y.

Miss Hazel Bennett, Appointed 1909, New Wilmington, Pa.

Miss Laurella Dickson, Appointed 1897, Tarkio, Mo.

Miss Lena Brotherston, Appointed 1906, Gilbertsville, Mass.

Miss Henrietta Cowden, Appointed 1905, Quaker City, Ohio.

Mrs Alice McClure, Appointed 1897, New Wilmington, Pa.

Miss J. E. Martin, Appointed 1906 ....Pittsburg, Kans.

Miss Josephine White, Appointed 1884, New Castle, Pa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Margaret Bell, Appointed 1901 .....Monsoura
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1904 .....Assiut
Miss Mabel B. Dickey, Appointed 1912 .....Monsura
Miss Ella Downie, Appointed 1913 .....Luxor
Miss Ruth Margaret Eddy, Appointed 1914 .....——
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Davida M. Finney, Appointed 1914 .....——
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss M. F. Kerr, Appointed 1908 .....Cairo
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Tanta
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Assiut
Miss Ida B. Whiteside, Appointed 1913 .....Luxor
Miss Roe Williams, Appointed 1911 .....Assiut
Miss Ruth A. Work, Appointed 1904 .....Assiut
Miss Laura Walker, Appointed 1904 .....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.

Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.

Miss Carrie Buchanan, Appointed 1893, Hebron, Ind.

SUDAN.

Miss Fannie G. Bradford, Appointed 1907, Khartum North.

Miss Elsie E. Grove, Appointed 1912 ...Khartum North.

Miss Sarah Isabella Dight, Appointed 1914 .....——

HOME ON FURLOUGH:

Miss Aulora McIntyre, Appointed 1911 .....——

Address All Letters Care American Mission.

"BURDENED"

PESTALOZZI